Vettius Valens

The Anthology
Book II (concl.) & Book III

Translated by Robert Schmidt

Edited by Robert Hand

Project Hindsight
Greek Track
Volume VIII

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Introduction by Robert Hand

With this third volume in our complete translation of Vettius Valens' Anthology we come to some of the most complex and dense material that we have yet encountered, much of it with enormous implications for the understanding of the development of astrological techniques, and quite possibly for modern astrological practice. In Book III we see something like one of those dehydrated sponges that one encounters in the novelty stores. When water is added, the sponge swells up to several times its original volume. I have the feeling that if the material in these Books were treated in a way analogous to the water and the sponge, the result would swell from this slim volume to an entire shelf of books. Think for example of the amount of astrological literature that has been spawned as the result of a short section in Book III of the *Tetrabiblos* on primary directions and life expectancy. In this unit we have *several* sections like that, including very similar but much more elaborate material like that of Ptolemy's Book III.

We also have the last chapters of Book II left over from the last volume of Valens (Volume VII, Project Hindsight, Greek Track). Chapter 38 deals with marriage and contains many aphorisms relating to the subject. We also have some lots we have not seen before in Valens, two versions of the Lot of Marriage, one that seems to apply to both sexes, and another set that differentiates between men and women. The second of these is found in a variety of other sources. Chapter 39 gives information about children and we encounter lots pertaining to this subject as well. Chapter 40 gives information concerning brothers and sisters.

These three chapters are quite typical of the kind of material that one encounters in both Greek and Medieval astrology, material that is presented in the form of lists of astrological conditions with little or no explanation as to why each aphorism should have the meaning it does. Some are derivable from basic astrological symbols; many others are not. It appears that we are simply going to have to deal with these in much the same way that Hindu or Vedic astrology deals with the yogas, or astrological combinations. It is to be hoped that at some time in the future we will be able to understand the principles underlying these, but this is going to have be the result of both systematic analysis and experimental application. However, there is one thing that must be said here and how. This is not the first place where this has been said, but

it bears frequent repetition. These aphorisms in many cases state extreme manifestations that could only be expected to manifest in these ways when there are many indications pointing in the same direction, and when there are no countervailing conditions. Each aphorism describes an astrological condition which tends to move the life of the native in a certain direction. The degree of movement in that direction depends on the other indications in the chart. If an indication is strongly counteracted, then one might expect only the mildest form to manifest, frequently a form in which the literal actions indicated by the aphorism take place either on a metaphorical level or express themselves as an inward psychological state that leads to no action.

This understanding is especially important with regard to the last chapter of Book II on violent deaths. Here we have several example charts and the principles which form the basis of a judgment of violent death. Most interesting is the pairing of planets based on rulerships of signs that are eight signs from each other. The ruler of the eighth sign is said to destroy the ruler of the first sign, as the eighth sign is the eighth house when the first sign rises or is the sign of the Lot of Fortune. For example, Scorpio is the eighth sign from Aries, so Mars is said to destroy itself because it rules both signs. Sagittarius is the eighth sign from Taurus, so in this respect Jupiter is said to destroy Venus. In each case the likely causes of death are described. A number of sample charts are presented to illustrate the principles.

However, as we move to Book III, one of the shorter books of the *Anthology*, we come to something quite unique, a detailed exposition of the various means of computing life expectancy. This is a topic which is not especially popular with modern astrologers. Most astrologers regard the forecasting of death as being unethical except under unusual conditions. So one might ask why would we be interested in techniques directed at such a purpose? The answer is quite simple! First of all if the techniques work, then we have access to methods that we have not been able to use before. And if they were found to work, there is still no reason to assume that the periods of life-threatening danger indicated by these techniques necessarily mean the inevitability of death. It is much more likely that such times are times when the native is in danger of death, but death which is preventable. But of course we have to determine whether the techniques do have real validity before we can speak about inevitability.

Most traditional methods of forecasting life expectancy are based on

one of two basic techniques. The first of is exemplified by Ptolemy in Book III of the *Tetrabiblos*. It is based on finding a particular planet, usually the Sun or Moon, called in Greek *aphetēs*, for which we use the Anglicized form, apheta. There is a discussion of this term in Schmidt's **Translator's Preface.** However, the basis of the method is to direct, using a system of primary directions, the aphetic planet to a position either occupied or aspected by another planet, usually a malefic, called a destroyer. When the directed apheta reaches such a degree, death ensues. It is this part of Book III in Ptolemy that has provided the basis of so much astrological commentary, especially since the Renaissance. In fact that short section of the *Tetrabiblos* provided the principle motivation of Placidus' work. The great difficulty is that Ptolemy's description is quite difficult to understand. We hope that when we get to our rendition of that passage in Book III, we will be able to shed some light on his methods.

The other basic technique is one that was most used by the Medieval Arabs. We have also seen this method in Paulus Alexandrinus. It also consists of finding the apheta. But the technique does not involve directing the apheta. Rather it requires that one find a particular ruler of the apheta, usually the ruler of the bound or term. The bound ruler grants a period of years based on its small, mean, or great period of years as described my introduction to Book II of the Anthology. For convenience that table is reproduced here.

	☽	☿	♀	☉	♂	♃	♄
Small	25	20	8	19	15	12	30
Mean	66.5	48	45	69.5	40.5	45.5	43.5
Great	108	76	82	120	66	79	57

Then various ancillary techniques were employed to either lengthen or shorten the years as derived from the planet giving the life span.

Valens offers a variety of techniques, but most of them involve a combination of the two preceding basic methods. Directions were to be combined with periods of time derived from the planets and the ascensions of the relevant signs. Again the reader is referred to the introduction to Book II. Unlike all other sources of these techniques

with which this writer is familiar, Valens desires us to use a variety of approaches and to seek among them those which concur in indicating a particular period of time. If any of these techniques do turn out to be useful, it is highly probable that a multiple approach such as the one Valens shows us here is going to be the most useful. One note: no one is going to be able to sit down, read this book, and become an expert on forecasting life expectancy from the birth chart. The material here is obscure and difficult at times . Only concentrated effort and hard work are going to yield whatever results may come from this material.

In chapter 2 of this book we have one of the most potentially revolutionary of any of the discoveries we have made in Project Hindsight. We see that Valens may have used two different types of houses for two different purposes. In all of the charts that we have seen thus far the houses for interpretation are whole signs measured from either the Ascendant or the Lot of Fortune as *Hōroskopos*. The beginnings of the houses are the beginning of the signs, and the endings of the houses, the endings of the signs. The Midheaven computed the way modern astrologers do as the intercept of the ecliptic and meridian circle is not used as the cusp of a house. But in chapter 2 he introduces a system absolutely the same as the one usually attributed to Porphyry, but which we have seen even earlier in Antiochus of Athens. Valens is earlier yet even than Antiochus. However, Valens uses these house only for the determination of the strength of planets in them. The meanings that are associated with houses are to be found connected, not with these quadrant houses, but with the whole-sign houses. Could it be that the entire confusion regarding houses in astrology ever since has been the result of trying to combine two completely different sets of criteria for houses into a single system, when in fact they should have met by two different types of houses? Or was Valens in a transitional period when the older type of house, equal or whole-sign, was giving way to a quadrant system with the Midheaven as the cusp of the tenth house, and the Ascendant as the cusp of the first, with the intermediate houses derived from various kinds of trisection of the arcs between the horizon and meridian circles. When Valens comes to directing to and from the angles, we find that he uses the true Midheaven and the opposite point, the I.C., in preference to the points in square to the Ascendant. Valens makes a point of this on several occasions in his discussions of directions. So we find the quadrant type of house used for directions as well as estimating strength, but not so far for house interpretation.

Actually we have exactly this same ambiguity in Ptolemy. It is quite

apparent that Ptolemy, insofar as he used houses at all, used either equal or whole-sign houses. But when he discusses directions, he also worked with true horizon-meridian quadrants. Ptolemy also seems to have kept the house-logic for directing separate from the house-logic of interpretation. Should we go back to this? I think that this is something that we do have to look at.

In Chapter 3 we have an extremely obscure discussion of latitudes and winds. It contains a theory of exaltations that is unlike anything we have seen. It suggests that in at least someone's mind, exaltations were originally points of most elevated latitude. This makes no astronomical sense whatsoever, but there is probably something here we do not understand.

Chapter 5 is on sect and reinforces what we already know from Antiochus of Athens and other sources. However, after some brief comments on sect, the text resumes discussions of *aphesis* and life expectancy. It is apparent that here we have another place where the text has been somewhat scrambled.

Chapter 6 introduces yet another system of bounds or terms, one which we do not believe is reported from any other source. It is also not clear that Valens used it at all. It may just be a theoretical exercise in astrological reasoning.

In Chapter 7 he resumes the discussion of life-expectancy with additional methods of computing this. This peculiar tendency to alternate a main topic with other, largely unrelated topics, is another indication of the random "editing" of the text.

In Chapter 8 we have a very obscure and probably somewhat garbled account of something that may have been related to or led to ninth and seventh harmonic charts.

In Chapter 9 once again life expectancy computations resume adding methods based on New and Full (Whole) Moons prior to birth. This is followed by Chapter 10 on trutine of Hermes, which then resumes the main theme of the book. In Chapter 11 more techniques on the apheta. The last two chapters, 12, and 13, introduce new material on planetary periods and their use in computing length of life.

I can only say that in this introduction I have only touched upon some of the highlights of what is in this book. It is one of our shorter pieces, but the material in it is among the most dense we have seen. The full implications of this material will take much time for us to work out.

In this booklet I have departed from previous practice in my editing. In the past I have resorted at times to rather lengthy footnotes as a device for introducing commentary and explanation. The texts here required such extensive explanation that we decided to place the commentary directly in the body of the text. These comments are entered in a slightly smaller font than the actual translated text, and each such passage begins with the following in square brackets, "[Commentary by RH]," or "[Commentary by R. Schmidt]." All notes are by Robert Schmidt, the translator, unless your editors initials [RH] appear in the note.

Translator's Preface by Robert Schmidt

The third book of Vettius Valens' *Anthology* has length of life as its general topic. Not surprisingly, the aphetic (or directive) method is the dominant procedure discussed. In Paulus and other Greek astrologers this is also called the method of circumambulations. Even though the central term *aphesis* is a very common Greek word meaning 'releasing', 'discharging', 'hurling away', etc. I still do not believe that we have understood its exact specification in an astrological context. However, there is much in Valens that is very suggestive, and we hope to be able to write a general note on this word after we have dealt with this method in the third book of Ptolemy's *Tetrabiblos*. Additionally, Valens has reported a number of intriguing and apparently ancient supporting techniques for determining length of life.

Again there is evidence of manuscript corruption. According to text editor Pingree, the text has undergone numerous editings and revisions over the centuries, which may account for its present uneven character.

As a result of some of Valens' remarks in this book, we have been able to establish that he and other Hellenistic Greek astrologers spent a great deal of time trying to interpret the earlier root text of Nechepso and Petosiris. Valens constantly describes the material in that book as *mustikos*, or enigmatical, and he is even suspicious of the intentions of those earlier astrological writers in writing in that fashion. He himself prefers to write more openly and with numerous examples. The ambiguity in the earlier text can even affect such basic concepts as the Lot of Fortune. We are told that there was considerable difference of opinion over how to calculate it for night births.

Accordingly, it is quite possible that some or most of the divergent and occasionally inconsistent teachings of Hellenistic astrology may be a result of the variant readings that later Greek astrologers made of a fundamental *written text* of Egyptian origin—that is, the work attributed to Nechepso and Petosiris, and evidently composed or translated into Greek around 200 B.C.E. This provides us with an important interpretive strategy (a hermeneutic, in modern jargon) in our attempt to restore Greek astrological thought. We should not suppose that we are dealing with an oral tradition handed down intact from master to pupil as in India. Instead, we must see the conceptual variations as due to interpretations and *mis*interpretations of an written original. This may actually help us to infer what the original was.

However, we must always bear in mind that *mis*understanding involves understanding and can often times be genuinely creative, and may sometimes transport the interpreter into conceptual dimensions he would never have thought to investigate if he had been faithfully sticking to the tradition. This is in fact what happened in the later European Renaissance. Those who were sworn to faithfully restore the ancient traditions in mathematics, logic, and science unwittingly created powerful new disciplines: *Renovare est Innovare.*

We should also bear in mind that our own attempt to restore the Greek astrological tradition in its purity is subject to the same analysis as above. We too are trying to faithfully restore a tradition by reading and interpreting "scriptural" texts. We too may be *mis*understanding it. But it is my personal opinion that if our efforts at restoration are dedicated enough, if we truly believe that there is a valuable prize to be won, and if we avoid anachronism and condescension when confronting the past, then our *mis*understandings may still have an independent astrological value.

Book Two of the Anthology of Vettius Valens (Concluded)

38. Concerning Marriage, Wedlock, and Bliss—A Variety of Considerations and Figures

I advanced, then, all the teachings that seemed to me to be true by experience, along with explanations. Now, since the matter of marriage is very diverse, I will clarify it in an easily graspable manner for those who pay attention. The matter of marriage is grasped naturally from the 7th *zōidion* of the *Hōroskopos.*

It is necessary to consider how Aphrodite is situated, with what planets and by what planet or planets it is witnessed or mastered. For when it is in tropical *zōidia* or has dealings in bicorporeal *zōidia,* especially at night, it makes those who are polygamous and promiscuous, and especially if Hermes should happen to be together with it, or much more so if Ares should also happen to bear witness to it. That is, they come to have intercourse with male children. And if the *zōidion* should also happen to be more virile, they become more successful with regard to intercourse. If Aphrodite should have dealings, while her lord should have set or should occupy the Evil Spirit—or a destructive planet should afflict it—or it should be foully situated, it makes the marriage and the union unfortunate. And if a destructive planet should render Aphrodite herself ineffectual by testifying to her or especially to her ruler, it causes the death of the wife or injury or upset. And if they should be well situated in with regard to the nativity, it causes inheritances from women; but if they should be poorly situated, it causes ailments and pain.

If Kronos should look ahead at Aphrodite while she is setting, it makes those who are unmarried and hard to deal with. If Aphrodite should chance to be in the *zōidion* of Kronos, or in its bounds, or if it should be opposed by Kronos in accordance with an isosceles line,[1] and neither Ares nor Zeus should bear witness to her, and Hermes should not be co-present with her, then they will be widows and virgins. But

[1] According to Antiochus this is an aspect of 180° difference in ascensional times or degrees. [RH]

every time that Kronos opposes Aphrodite, it bestows a wife who has been injured or who is barren. Similarly also, the man for a women. And if Kronos should be culminating, but it should be opposing Aphrodite, it bestows a woman who is a slave. If Aphrodite should be witnessed by Zeus while being in the house of Kronos, or should apply to Kronos while separating from Zeus, or should come into contact with it, and if it should be seen by Ares, they have intercourse with their nurses or with the wives of their teachers, or with their stepmothers, or with the sisters or brothers of their fathers or mothers. And when the Sun is also bearing witness to them, or to the Moon, it will involve them even more in sin,[1] especially when the Moon is witnessing them or being witnessed by them. Aphrodite in a setting *zōidion* with Kronos in the subterraneous pivot point will mix them in lowborn marriages and will cause them grief. In general, as often as they have Aphrodite with Kronos or as its ruler or superior to it, with Zeus also witnessing, they will have intercourse with their elders or else their superiors. And if it should be a women, the same.

When the Moon and Aphrodite are upon the same pivot point, they have intercourse with sisters or brothers, especially when Zeus and Ares bear witness. When the Moon and Aphrodite are square or diametrical, they make jealous natives. And when Ares is bearing witness, the tension is greater. The Moon and Aphrodite trine in [its] own house, especially when upon a pivot point, bestow a marriage with kin, and especially when Ares and Zeus are testifying. The Sun in its own house or exaltation with Zeus and Aphrodite joins them in a marriage with kin on the father's side. Aphrodite in her own house or exaltation in the bounds of Zeus, with Hermes and the Moon, joins them in a marriage with kin on the mother's side. When Aphrodite should chance to be in the subterraneous pivot with the Moon, or if they should oppose each other, or if they should be anti-culminating, they join them with fraternal or kindred persons.

Every time that Kronos should be upon the tenth place from Aphrodite, or if it opposes, or if it should chance to be with it or should be the ruler of it, it will cool or defile the marriage, and more when Hermes is testifying. Kronos and Aphrodite, when he witnesses her in a post-ascension or in a pivot point, makes those who are shameful and

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[1] *hamartēma*. Literally, 'missing the mark.' This is also the Christian word for 'sin.'

lecherous, those who are given to innovation, and those who have intercourse with the unworthy or with slaves, on account of which they will be tempest-tossed unless some planet should cut down the affliction by intervening. And if the star of Zeus should testify, much of the irregularity will be concealed and it will not be shameful. That is, they will have intercourse with superior women and with the women of their acquaintances; and they will not have many children as those that consort with them will be barren, or else they will be slow to conceive, and the ones that do conceive will abort. Let similar things be supposed for female nativities. If Kronos should testify to Aphrodite or should be in her bounds, while Aphrodite should herself be figured by Zeus and Ares, there will be advance by means of a child or a female personage, and such a one will see good fortune, but will fail utterly in the end, unless they should be having dealings while in their own houses or exaltations. If the Moon should have rays hurled at her by Zeus or should be configured with it, and Kronos along with Zeus should witness her, the native will cohabit with an unworthy or bought woman; for, Kronos harms the worth.

And if Aphrodite should be in exaltation in this figure while being witnessed by Zeus, the native will come into advancement and property, because of this, and he will be known by great men. And if Hermes should also be figured in this disposition, they will be effective and on target and prudent and charming, but promiscuous and for the most part inconstant with regard to marriage. And in general, Zeus regarding Aphrodite or being congenial to her or agreeing with her to the degree makes those who are well wed or those who are benefited by women; and women from men. And even if she should be afflicted, he serves as an ally so that everything should not be entirely overturned.

When Aphrodite is upon a pivot point, especially in the *Hōroskopos* or Midheaven, and she should not be afflicted by Kronos, she makes good marriages; and when she is being witnessed by Zeus, she holds out against afflictions so that things do not get overturned, causing sympathy and marriage. When Aphrodite occupies the Good Spirit in her own house or exaltation while having the tenth place from her occupied by Zeus or being contemplated in a trine, she bestows a good marriage, but she will cause pain with the death of a good woman. If Aphrodite and Kronos should occupy the Evil Spirit while Zeus is not looking on, the natives will be ill wed or widowers, being upset with abandonment and death. If for this figure (that is, when Aphrodite

occupies the Evil Spirit without the testimonial of Zeus) a destructive planet such as Ares should bear witness, they will become adulterers or liable to penalties for adultery, loveless, sordid, and those who undergo reversals due to these. And those co-present with Aphrodite or diametrical to her will always cause the separation or death of the companion, or sad companions, and much more so if they should also afflict the Moon.

When the Moon has set under the beams, it is not good for marriage. Ares lying with Hermes makes adultery and prostitution and lasciviousness. And if the *zōidion* is tropical or bicorporeal, still more so. For they will sin[1] more frequently, and they will have a wandering eye and not be successful, though at times they have intercourse with those of like manners and they will experience dreadful treatment from them as often as they administer it; and much more if Hermes should witness these. The same things result for female nativities. And if Kronos should also bear witness, even more still. For in doing well by them they are treated ungratefully, so that they also plot in order to be ungraciously treated; or the women the men.

If Ares and Aphrodite should have set under the beams, the natives will engage in clandestine adulteries and secret sins. And if they should also happen to be oriental or upon pivot points, it will be more apparent. And if oriental Hermes should also be present with them, the adultery and calumny will be more dangerous. Also, if Zeus should bear witness, the native will saved. But if not, he will be oppressed or done away with if he should have this manner of death; if not, he will keep his life by spending a lot. And as often as it should result that Aphrodite is poorly situated and Ares occupies the Evil Spirit, and they should have dealings while out of sect, or they should chance to be in the setting *zōidion,* or else in the house of a sect-mate, the ruination will be worse and the adulteries dangerous, and there will also be jealous condemnations. Similarly also, when they are diametrical to each other, they cause what has been written above, but more intensely in relation to separations and unpleasantness and jealousies and angers, and they take up more plots and dangers. On account of Hermes witnessing them, the native pursues innovative sins, and furthermore such are involved with servile personages and children. They are promiscuous and adulterous and notorious, and meet with seductions and factionalism

[1] *hamartanō.*

and poisonings by friends and slaves and enemies.

Zeus co-present with Aphrodite or witnessing her accomplishes what has been written above imperceptibly, and such are improved with greater property, especially if it should be oriental or upon pivot point. Whenever Ares should bear witness to Aphrodite in a manner agreeable to her, they are brought together as a result of adultery. Whenever Hermes should bear witness to an oriental Aphrodite while Kronos does not commune[1] with her or with the ruler, they are joined to virgins and maidens. And if Ares should look on, more so. And if Zeus, more honorably. And in general, always when Hermes bears witness to it, such a one gets involved and entwined with maidens and subordinates. And men and women do similar things in the same nativity. And if Ares should chance to be together with her, and if in a square as well, he makes adulterers, lechers, rolling about with the unworthy, faults, separations, deaths of companions. It is worse if Kronos is diametrical; such a one conjoins with older or sterile persons. But if Zeus, more dignified persons. And if the star of Kronos should also be figured with the star of Zeus as it lies together with Aphrodite, such will mix with superior or powerful women. And similarly for women. And in addition to these, delayed marriages and late marriages become strong and harmonious whenever the star of Ares and the star of Hermes should exchange with Aphrodite. And if Kronos and Zeus should be co-present or should testify to her in trine, it will be more steady. As often as they should have Aphrodite rising in the morning for a masculine nativity, they become dominant over women, but as often as she is under the beams, they become subordinate. The reverse for female nativities.

You calculate the Marital Lot as follows: For a diurnal nativity, from Zeus to Aphrodite and an equal amount from the *Hōroskopos*, but nocturnally the reverse.[2] The place diametrical to the Lot, then, will be

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[1] *Kronou mē koinōnēsantos mēde tōi oikodespotēi.* It is not clear whether the specialized astrological sense of 'commune' is being used here. If it is, then it means that Kronos is present upon the same *zōidion* as the other planet, and this *zōidion* is the house of one and the exaltation of the other. *Cf.* Antiochus, section 30.

[2] In Paulus the Lot of Marriage was as follows:

	Diurnal	Nocturnal
Males	As + ♀ - ♄	As + ♀ - ♄
Females	As + ♄ - ♀	As + ♄ - ♀

indicative of adultery. And if the lord of the Marital Lot should be found upon the diameter, and the lord of the Lot of Adultery[1] in the Marital Lot, they will first commit adultery and later enter into a contract, and those who have contracted will separate and again be brought together by adultery. If the lord of the Marital Lot should have a morning rising, they will be combine in marriages from their early years. But if it should be an evening riser, they will marry late. And if it should be setting while it has dealings, they will be entangled in marriage jealously and in an irregular manner. The lord of the Marriage bestows the first marriage, while benefics harmonious with the marriage indicator or its lord will themselves also bestow marriages, and more if the *zōidia* of the witnesses or the marriage indicator itself should be dual-natured.

Concerning Marriage, in a Different Manner

For men, from the Sun to Aphrodite and an equal amount from the *Hōroskopos;* for women, from the Moon to Ares. For, Aphrodite and Ares are destroyers of both the lights because though the Sun is exalted in Aries it perishes in Libra and causes the days to lessen, and though the Moon is exalted in Taurus it is depressed in Scorpio and causes a subtraction of its light cosmically. Aphrodite, then, will be the marriage indicator for men, while Mars will in general be the indicator for women. When, for men it is necessary for the place of marriage to agree with the Spirit, but for women with the Lot of Fortune because of the conjugation and union of the Sun and the Moon. For in this way the sympathy and illegality of the marriage will be judged.

If, then, many stars should be present together upon the place of the marriage indicator, or should witness it, there will be polygamy. And if the stars should be entwined with the Moon while Zeus is testifying, they will be legally brought together. And if Kronos, they will be separated by death. And if Hermes should be apart from Zeus, he will be at fault with slaves. And if Zeus should witness Kronos, the marriage will be consecrated legally, or they will produce noble offspring. And if [it] should be somehow entangled with Aphrodite, or should have a

[1] The word 'lot' is actually used here, but we do not have a "Lot of Adultery" in this text. We have to regard this as a mystery for future solution. [RH]

relationship to her, the marriage will be from habituation.[1] And if Zeus should testify, the marriage will be lawful and advantageous and sympathetic. But if Hermes and Ares should testify to Kronos while Zeus is absent, they will be brought together with common or sterile [women], or those who are ugly or mutilated. If the Moon should additionally be with Aphrodite, he will pursue that which is companionable and lascivious, and jealousies and factions will come about, and the companionship will be cooperative.[2]And if the Sun should hold sway over the marriage indicator and should be well figured, while the star of Zeus should intertwine with the Moon, they will be brought together legally, and the marriage will be steady or reputable. And if the Moon should somehow be contemplated by Kronos, the marriage will be as a result of orphanhood or from guardians. And if the star of Aphrodite and the star of Ares should chance to be together or should be entangled with the Moon, they will be brought together either with women who have a past or by habituation. And if the Moon or Aphrodite should somehow be configured with Zeus or the Sun while the remaining planets are absent, they will become monogamous.

Now, for both men and women it will be necessary to examine the Lot of Fortune and the Spirit, and their squares and diameters, as well as their rulers and the lord, and whether they are benefic or malefic. And if they are configured while being in sect, the marriage will be fine and sympathetic. But if the places or the lords should be diametrical to one another or should be scrutinized by malefics, there will arise oppositions, factions, jealousies, hatreds, accusations concerning the companionship. At times, then, they will also be chastised for submitting to necessity. But if, with these planets being figured, the star of Kronos should congenially bear witness, there will be separation in death. And if Hermes should happen to be lord of the Spirit, and the Moon of the marriage indicator, and they should also be co-present or witness one another, such a one is brought together with ladies or women who are superior either in their manner of living or in their breeding. If the star of Zeus should somehow co-witness, the union will be advantageous and sympathetic. And if Kronos or Ares, confusions

[1] Common law?

[2] *euupokritos*. Cooperative in the sense that each of the partners plays his part in the marriage well.

or jealousies or separations will arise and hurtful accusations will follow. And if Zeus should somehow be the ruler and should be configured with the Moon, and Kronos should testify, such a one will be brought together with a mother or a step-mother. But if the Moon should not have a relationship to the Lot of the Mother,[1] he will be brought together with older women. And if the star of Zeus should be the ruler of the Spirit, while Aphrodite should be the ruler of the marriage indicator, such will be brought together with siblings or kin. And if Kronos should bear witness, it will happen clandestinely; but if Hermes or Ares should, separations and exposures will occur. And if, while Kronos is absent, the Sun should testify, the marriage will take place legally and with friendship and will be sympathetic and advantageous. And if the Sun should be the ruler while the Moon should hold sway over the marriage indicator and should be configured with the Sun, with Zeus also testifying, the marriage will be sympathetic and equally privileged and lawful, as well as reputable and brilliant. If, while the Sun rules, Aphrodite should hold sway over the marriage indicator, with Kronos testifying, he will be at fault with a daughter. And if the marriage indicator should come to have a relation to Kronos, and it should hold sway over the Spirit or Ares, they will remain unmarried. And if Kronos should ruler over the Spirit while Aphrodite should obtain the place of marriage as her lot and should be found with Hermes while being witnessed by Ares, such a one will be brought together with a barren or blameworthy woman. And they are brought together with foreign women or those of another race or they undertake the marriage in a foreign land when the marriage indicator should happen to not be upon a pivot point or should be in aversion to the Spirit. And the nature of the *zōidia* and stars will indicate from what country the women are.

Similarly also, for women it will be necessary to examine the Lot of Fortune and the marriage indicator from the Moon to Ares, and to compare these. For if the Moon should somehow hold sway over the Lot, while Hermes holds sway over the marriage indicator and should be co-present with the Moon or should bear witness to it, she will be brought together with a slave or freedman. And if Zeus should somehow bear witness, the marriage will be lawful. But if, while these things are so, the star of Zeus should occupy the place concerning

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[1] By day As + ☽ - ♀, by night As + ♀ - ☽. [RH]

children and Kronos should additionally bear witness, she will be brought together with a child or one having the position of a younger child. But if the place concerning children should come to be [that of] Kronos, and the Moon herself should come together with Kronos, they will remain unmarried. And if the Moon should be the ruler while Kronos should be the marriage indicator and should be co-present with the Moon or should witness it, they will be brought together with a man but will hate him and will spend will lead an unstable life. And if the Moon should hold sway over the Lot while Ares does over the marriage indicator, and they should witness each other, the marriage will be unsteady or the result of rape or war and captivity. And if Zeus should bear witness, it will later become lawful. If Ares should happen to be diametrical to the Sun while being witnessed by Kronos and the Sun, he will be one accused of being soft. And if for females Aphrodite should somehow hold sway over the Lot while the Sun should be present with her, having been allotted the marriage indicator and the paternal lot,[1] with Kronos witnessing, she is brought together with fathers. And if the Sun should hold sway over the paternal place, she will be brought together with an older man having the role of a father. And if Aphrodite should be the ruler, while Hermes should occupy the place concerning marriage, and Kronos should bear witness to these, they will become promiscuous or will be placed in a brothel. But if the star of Zeus should bear witness, they will gain and will become affectionate; while if Zeus should be absent, they will spend their lives shamefully and suffering ills. And if Aphrodite should be found in Pisces or in Capricorn with the figure being such, they will also perform shameful acts. And if Ares should be allotted the Spirit while the Moon is allotted the marriage indicator, the marriage will be booty. And if it should be found diametrical while being witnessed by Kronos or the Sun, the one accused will be captured. If Aphrodite should be the lady of the marriage indicator, while Ares should be the lord of the Lot of Fortune, the marriage will be a result of habituation. And if Kronos and Hermes should also testify while Zeus is absent, she will be accused of adultery. And as for the remaining figures, as many as are said for men it will also be necessary to watch for in women. For if it seems to have been ordered in a diverse manner, it will nevertheless become quite clear in those [marriages] that are met with.

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[1] By day As + ♄ - ☉, by night As + ☉ - ♄. [RH]

39. Concerning Having Children or Childlessness

The place concerning children, which is taken from Hermes and Aphrodite, must be examined. When, then, they are afflicted by Kronos and Ares, they are the causes of childlessness or the destruction of children, but when they are assisted by Zeus, they are the causes of fruitfulness. Now, one must also examine the ruler of the Lot of Children, which is found thus: For male children, from Zeus to Hermes; and for females, from Zeus to Aphrodite, and an equal amount from the *Hōroskopos.*[1] Accordingly, when the lord of the Lot[2] is witnessed by a destroyer, it destroys children, but by one of the child bestowers, it is an indication of fruitfulness.

And Petosiris: Whenever Zeus and Aphrodite and Hermes should not be afflicted, it is indicative of fruitfulness. Whenever the reverse, they cause laments and deaths for children. As often as they testify to the child bestowers from bicorporeal *zōidia,* or as often as the [child bestowers] themselves may be in bicorporeal *zōidia,* their number is doubled. When the feminine stars witness the child bestower, they give female children; the masculine stars, males.

If for a masculine nativity the star of Zeus chances to be with Ares while ruling or being ruled by Ares, and the star of Kronos should witness Aphrodite or should be in her house, the figure is inclined to give childlessness, and they will miscarry their children. And if for a feminine nativity the Moon chances to be in the places of Hermes, while Aphrodite should be witnessed by Kronos in a masculine *zōidion* or should be ruled by him, such will become childless, or they will destroy their children. If Zeus should look at the Moon or Aphrodite, while the Moon is in the places of Hermes, but Kronos should oppose or be culminating, and Ares should bear witness to Kronos, they will have a single child or be barren. When Aphrodite has Zeus bearing witness to her, but is afflicted by Kronos, it gives difficulty in the making of even one child. And if the Moon should be co-afflicted, they always become childless. When Kronos and Ares are culminating or anti-culminating, they cause childlessness unless they should somehow be witnessed by a benefic.

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[1] In Paulus the Lot of Children is As + ♄ - ♃ both day and night for both sons and daughters. [RH]

[2] There is no noun here; it could equally well be the 'place.'

40. Concerning Siblings

When the Sun is marking the hour it makes for few or sparse siblings. When Kronos is setting, it makes for sparse or few siblings. Zeus and Hermes and Aphrodite upon pivot points are the bestowers of siblings. And when Kronos is opposed, it destroys the older sibling. When Kronos happens to be with Ares, it slays siblings or makes them weak. When Aphrodite and the Moon are congenial to the third place from the *Hōroskopos* (which is the place concerning siblings), they will give sisters, and especially if the *zōidion* should be feminine. And if the Sun, Zeus, and Hermes should happen to be in a masculine *zōidion* [in the third place], they give brothers. And when the destroyers are witnessing the place concerning siblings, if they should be poorly situated, they destroy the siblings who are born or they make those who are without siblings, or those who have few siblings. When the benefics should witness the place concerning siblings, they not only give siblings, they also make for a good one. When the star of Ares is having dealings with the place concerning siblings and should be well situated—especially when it is being witnessed by a benefic and especially when looking at the Moon—he becomes a bestower of siblings. Some take the place concerning siblings as a lot, by day from Kronos to Zeus, by night the reverse, and an equal amount from the *Hōroskopos.*[1]

41. Concerning Violent Deaths, with Illustrations

The diametrical opposition[2] of the Sun and the Moon is not always difficult. But when a malefic should be looking on following the phase, or else should have rays hurled at it while maintaining a relationship, then it is established as difficult. Whence, the all-blessed nativities are not allotted good fortune all the way to the end; but rather, when the ruler of a star for a certain matter[3] should fall amiss or else should be

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[1] Paulus uses the formula As + ♃ - ♄ for siblings day and night and the formula As + ♄ - ♃ for children. Here the second formula is the nocturnal formula for siblings. [RH]

[2] The Moon?

[3] *antizugia.*

opposed, it will furnish misfortune. Petosiris, then, seemed to have fully articulated this matter, though he has then obscured it by saying mysteriously,

> "beginning, end, dominion over entire areas of scrutiny[1]—the ruling star for each nativity, which star makes clear ahead of time for the offspring which offspring will exist and have what particular sort of support for life, and what sort they will be as to their habits, the type of bodily form, which all become consequences of this [star]. And without it there is nothing additional for anyone, neither work nor reputation."

Now, how is it possible for one star, even though it is the ruler, to give good fortune to the nativity in all respects, or oppositely give bad fortune? Rather, in general, the [lord] of the original support of notable, middling, and depressed births will be found to be different;[2] or else, it will supply power for the remaining [supports] but will be different than the remaining [rulers].[3] And we have found some who are fortunate in their life and reputation and are honored with pomp when the ruler seems to be congenially figured, but unfortunate in their children and wives, as well as becoming licentious and shameful and defiling their life and being talked about as unworthy of such support, and later reduced or having a violent death. The native, then, has not become fortunate, or whatever is consistent with the ruler, in everything, but a different rulership, by being afflicted, diminished the reputation through the introduction of many accusations. We have also comprehended others who have gone from a depressed and disreputable fortune to an unsurpassable and unhoped for support; and some who are fortunate in their children and wives, but wanting in their livelihood; and others who are happy in the area of property, but disreputable and even diseased; and others who are long-lived, but full of toil and mutilated; and some who have much property, but are short-lived or consumptive, not being able to partake of what is present. The life-giver, then, was one planet,

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[1] *diopteutērion*. The exact meaning of this word is unknown.

[2] That is, different in different charts. [RH]

[3] This sentence has been considerably emended by the text editor, and still is not entirely clear.

and the lord of existence[1] and of death another.

But someone will say that when the ruler falls amiss, it causes a short life; for that very reason, when it falls amiss it is not bound to measure out a happy life; nor, when the ruler has engendered a subordinate and depressed life, was it obliged to furnish a bright and notable life later; nor, when the ruler is well figured, is it obliged to furnish for the well born native who mixes in no mischief a violent or condemned death. But rather, the ruler falling amiss engenders a lesser [life], while when the lord of reputation and life is found upon a pivot point and is giving over the times,[2] it will furnish a brilliant one. Thus also, the planet engendering happiness, when it is also found upon a pivot point or in profitable places, will be a careful guardian until its own times, but if it should have the planet that imparts suffering or injury or some other cause of affliction in a superior position to it, or if it should be opposed, and after it has yielded in its turn, it will be exhausted of its own power. And there are other special matters in the life of men which are used to happening, which are not established through one rulership or treatment, but through many.

If, then, someone should investigate the places and the rulers in an precise manner, it will be easy to grasp the part in which the nativity will be fortunate, and the part in which it will be unfortunate. If, then, as many stars as have a determination [pertinent to] livelihood should be afflicted, or to life or injury or ailments or what one does or the remaining areas, they will harm the nativity in accordance with each class. More often, then, we have found the compiler to make use of not a single power of rulership [alone], for he says, "For the one has possession of what one does, another the substance of the times, another the remaining or changing, another perishing." And, "By making a prior scrutiny of the place-description of the Conjunction[3] or of the separation of the Whole Moon, upon which very thing—in relation both to the pivot points and to their post-ascensions—one's all depends." And, "for reckoning the initial birthday, it is necessary to make an examination of

[1] *huparchsis*. This word has been translated as 'property' above.

[2] This refers to the change of chronocratorship, or the planetary rulership of different periods of life, which will be discussed in Book 4.

[3] In this text when the word 'conjunction' refers to a New Moon, it is capitalized as in 'Conjunction'. The general use of the word is not capitalized. [RH]

the Descendant, Pre-Descendant, Post-Descendant. For, the final passing away will be found in these." And many others. It is necessary, then, to take one place for what one does and reputation, and another for life, and another for injury and ailments and death. Everything, then, will not become a consequence of one ruler. We will more reasonably, then, make our demonstrations by means of many powers.

But we will also clarify these matters at a later time, and especially with regard to the divisions of the times, but now we will push on to the determination of violent death. When the lord of the Conjunction or Whole Moon of the nativity should happen to be in aversion to the *zōidion* or should fall amiss while being witnessed by a malefic, it indicates violent deaths. Similarly also, if Hermes should be opposed to the Whole Moon while being witnessed by a malefic, it produces an bad cause of death. And if Kronos or Ares or Hermes should be present upon *zōidion* of the fortieth day, it indicates violent death. Similarly also, when malefics happen to be upon the Descendant or Pre-Descendant, they also produce violent death and the causes of ailments and bad deaths. And the 8th place from the *Hōroskopos* also possesses the same power in relation to the causes of death, and similarly with the 8th place from the Lot of Fortune. It is necessary, then, to examine upon what *zōidia* the Lot and its lord happen to be. For in these *zōidia* the causes of death are shown ahead of time, since when the Moon (which is fortune) is conjoined cosmically with the Sun in Aries, it caused an eclipse and subtraction of light in the 8th *zōidion,* in Scorpio, whereby it has been called its depression.

We will show the pattern ahead of time by means of the zodiacal circle for the easy comprehension of what we are talking about.

Aries is destroyed by Scorpio, and both are the dwelling places of Ares. Since, then, Ares is the destroyer of itself, it is from this that it makes suicides and those who throw themselves from heights and those who are ready for death or those who conspire with evil men, piratical, homicidal, those who bring the death onto themselves, and those who are destroyed by animals or fire or and an attack; furthermore, those who are destroyed by quadrupeds and blood and seduction.[1]

Taurus is destroyed by Sagittarius, which is Aphrodite by Zeus.

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[1] *epagōoē*.

These die well from wantonness or satiety or wine or intercourse, or are those who die an easy death of apoplexy, those who are feeble, with no one afflictive cause creeping in except that when a malefic should be upon it or testifying, introducing an end from its own nature, it will indicate the cause of death.

Gemini is destroyed by Capricorn, that is, Hermes by Kronos. Some, then, become those who suffer violent death, those who are troubled by black bile, or those who are undone with sensations in the tendons or in wet areas, by the ill-treatment of wild animals or reptiles or those who are condemned, those who are confined, those who choke, those who are undone by the assaults of robbers or hostile enemies, or by the use of drugs, on account of that which is highly watery.

Cancer is destroyed by Aquarius, which is the Moon by Kronos. They are destroyed by means of water or internal annoyances, or they those who are undone by pain of the spleen or stomach, with the bringing up of water, in the sea, in rivers, in dampness, with the attacks of reptiles and wild animals, with elephantiasis, jaundice, epilepsy, with drugs, with a long anguished life; but for females, with pain of the breasts, cancers, with disturbances in the hidden parts or the womb, or with choking, or the abortion of children.

Leo is destroyed by Pisces, the Sun by Zeus. Whence they die as ones with heart or liver conditions, or they are in danger in very wet [places], or because of water and falls, and through agues or female slaves,

Virgo is destroyed by Aries, Hermes by Ares, And they die by betrayal and mischief; they are those who are upset by wars and robberies, conflagrations, attacks, weak vision, captivities, wrath of sovereigns, or by being led away, or by falls from quadrupeds or heights, broken limbs, attacks of animals; and furthermore, for female persons by the falling of the bowels, abortions of children, hemorrhaging, ruination.[1]

Libra is destroyed by Taurus, Aphrodite by itself. Whence they become suicides through the drinking of poison, those who are bitten by an asp, those who die by starving themselves, by intercourse, by having the uvula excised, by choking, by being mutilated or becoming maimed or paralytic, or those who are undone by charges from female personages, or those who fall from heights or from quadrupeds.

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[1] By seduction or by pestilence.

Scorpio is destroyed by Gemini, Ares by Hermes. They become those who die by iron, by cutting of the private parts, of the buttocks, or of strangury, by putrefaction, strangling, violence, battle, with the assaults of robbers or the attacks of pirates, or through the authorities, fire, impaling, reptiles, by reason of wild animals.

Sagittarius is destroyed by Cancer, Zeus by the Moon. They die, then, as those who are splenetic, or suffering in the liver, with disorders of the stomach, those who bring up phlegm, spit up blood, those who die in a fall from quadrupeds or by reason of the bites or attacks of wild animals, shipwrecks, watery areas, epilepsy, maiming, feebleness.

Capricorn is destroyed by Leo, Kronos by the Sun. They die as those with heart conditions, fracturing, in baths or feverish, by the wrath of the king or sovereigns, or through impaling, the affliction of animals, or falls from quadrupeds or heights.

Aquarius is destroyed by Virgo, Kronos by Hermes. And they die by reason of a wasting of the insides, by an disease involving dropsy, elephantiasis, Jaundice, by eating iron, dysentery, betrayal of a woman.

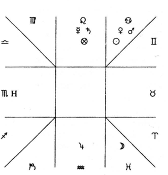
Pisces is destroyed by Libra, Zeus by Aphrodite. They die by means of waters or poisoning, discharges or a sensation of the tendons, or the private parts, liver troubles, hips, reptiles, by reason of wild animals.

And these pertain to the determination concerning violent deaths. But in a different manner, it will be necessary to employ as well the causes of injury and ailments for each *zōidion* in order for the quality of death to be easily surveyed. And the co-presence or witnessing of each one of the stars joins in introducing a cause for death out of its own nature. it is necessary, then, to consider how the places and the lords are situated and by what stars they are witnessed, either by congenial ones or opposing, and to make a judgment accordingly. For when the malefics are present upon the places or are witnesses for the rulers, they produce violent deaths. But when benefics are, they produce deaths through allegations[1] or toil or injury or ailments or the onset of fevers. For example, Gemini is destroyed by Capricorn and Aquarius by Virgo, which is Hermes by Kronos and Kronos by Hermes. If, then, these should chance to be related diametrically or as squares, they also make those who suffer bad deaths or are short-lived, since the life-bestower was opposed to the lord of death. And if they are otherwise unrelated while scrutinizing each other in an uncongenial manner, they

[1] *prophasis.*

introduce oppositions and judgments and complaints other transitory accusations. Let the same figure be similarly understood for Ares and Hermes. Now, the ancient one wanted them to be diametrical, saying, "At any rate, let every state of diametrical opposition[1]—a state of the rising and setting of whichever of the stars or else of the Sun and Moon—end in dispute." But I say that the causality of those stars that are related to destruction or to some other rulership pertain to reputation and livelihood and death.

As an illustration, let the Sun, Ares, Aphrodite be in Cancer; Kronos, Hermes in Leo; Zeus in Aquarius; the Moon in Pisces; the *Hōroskopos* in Scorpio, The Lot of Fortune is in Leo, the deadly place in Pisces.[2] In that place is the Moon, and Kronos is upon the Lot. The Sun, the lord, is with Ares in Cancer, in a wet *zōidion*. He died, then, in a bath, being drowned in the water. Ares was also opposed to the Whole Moon; and Kronos, the lord, was in aversion. Whence Also, he died a violent death.[3]



[Commentary by RH] In the above chart the main indications of violent death are these: malefics conjunct the Lot of Fortune (Kronos) and its ruler, the Sun (Ares); Ares opposite the place of the Moon at the preceding Whole Moon; and the ruler of the Whole Moon (Kronos) averse or inconjunct the position of the Whole Moon. Ares and the eighth house Moon being in water signs indicates the manner of death. Hermes and Kronos being mutual destroyers and conjunct the Lot of Fortune is another factor. In addition to Valens' comments, we might also note that the while Kronos is in sect (this is a diurnal chart), it is also in its detriment; Ares is not only in its fall, it is also out of sect. Both of these might have been considered to increase the malignance of the malefics.

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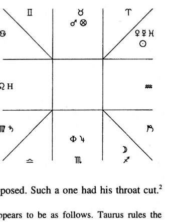
[1] *antizugēs.*

[2] The 8th sign from the Lot of Fortune. [RH]

[3] L 123, VII in Neugebauer dated to about 3 P.M. on July 2, 123 C.E. [RH]

Another. The Sun, Hermes, Aphrodite in Pisces; Kronos in Virgo; Zeus in Scorpio. Ares in Taurus; the Moon in Sagittarius; the *Hōroskopos* in Leo. The Lot of Fortune was in Taurus. Ares, holding sway over the Spirit, was upon Taurus, and opposed, The deadly place was in Sagittarius. The Moon, lying upon it, has Kronos in superior position to it, while Kronos is in the *zōidion* of the Whole Moon.[1] Similarly also, Hermes, the lord of the Whole Moon was opposed. Such a one had his throat cut.[2]

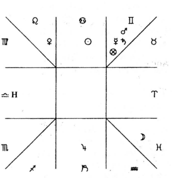


[Commentary by RH] The logic appears to be as follows. Taurus rules the throat. The presence of the Lot of Fortune in Taurus makes the throat the emphasized part of the body. Ares, ruling and opposed to the Lot of Spirit, indicates the danger of injury, especially as this is a diurnal chart (Ares is nocturnal) and Ares is in detriment. The Moon being afflicted in the eighth sign from the Lot of Fortune by Kronos (Kronos destroys the Moon) in the sign of the prenatal Whole Moon adds to the fatality of the combination.]

[1] In Virgo. [RH]

[2] This word could also mean that he was beheaded. In the following examples where we have used the phrase "throat cut", "beheaded" could also have been used as an alternate translation. The Greek itself literally does mean that the throat has been cut, but Neugebauer seems to feel that this Greek specifically refers to beheading. [Additional by RH] This chart is L 97, II dated to about 4 P.M. on February 23, 97 C.E. Neugebauer following the Kroll text has Zeus in Aries, whereas the actual date would produce Zeus in Scorpio. Pingree's text has Zeus in Scorpio and so it is represented here.

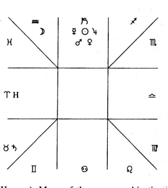
Another. The Sun in Cancer; the Moon in Pisces; Kronos, Ares, Hermes in Gemini; Zeus In Capricorn; Aphrodite in Leo; the *Hōroskopos* in Libra. The Lot of Fortune was in Gemini. Kronos, Hermes, Ares, being kept under guard in it, while being the destroyers of each other, are witnessed by the moon; and similarly also, the lord of the Whole Moon is in aversion. And since Zeus is upon the deadly place and has become acronycal, it did not have the power to help. Such a one had his throat cut.[1]



[Commentary by RH] In this case we have the two malefics conjunct the Lot of Fortune along with Hermes. Remember that Hermes is destroyed by Kronos and Kronos by Hermes. Hermes is also destroyed by Ares (Aries is the eighth sign from Virgo), and Ares is the destroyer of itself. The Moon squares all of these. The Lord of the Whole Moon is Kronos again as in the previous example, and again it inconjunct or averse to the position of the Whole Moon. Jupiter is in the eighth from the Lot of Fortune, which makes it a problem rather than a help), and it opposes the Sun ('acronycal' meaning that it sets while the Sun rises). We might also notice that it is in its fall.

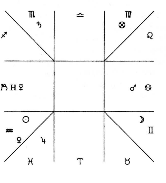
[1] L 87, VII in Neugebauer dated to about noon on July 9, 87 C.E. [RH]

Another. The Sun, Hermes, Ares, Zeus, Aphrodite in Capricorn; the moon in Aquarius; Kronos in Taurus; the *Hōroskopos* in Aries. He also had his throat cut.[1]



[Commentary by RH] Valens says nothing about this chart, but we see that we have Aphrodite conjunct Zeus (Zeus destroys Aphrodite, and Aphrodite destroys Zeus), the Sun conjunct Zeus (Zeus destroys the Sun), and Hermes conjunct Ares (Hermes destroys Ares, and Ares destroys Hermes). Many of these are combinations which would not strike modern astrologers as being especially fatal. Perhaps it is because there are so many destroyer-destroyed pairings here.

Another. The Sun, Aphrodite in Aquarius; the Moon in Gemini; Kronos in Scorpio; Zeus in Pisces; Ares in Cancer; Hermes, the *Hōroskopos* in Capricorn. The Lot of fortune was in Virgo, the deadly place in Aries. Their lords were opposed to each other in a wet *zōidion*, and otherwise Ares also chanced to be upon the Descendant. Such a one was boiled in his bath after fainting.[2]

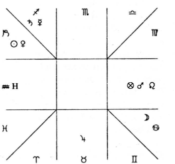


[Commentary by RH] The main factor here seems to be the opposition of the lord of the Lot of Fortune and the lord of the eighth house of the Lot of Fortune. This relationship also demonstrates why Ares is the destroyer of

[1] L 86, XII in Neugebauer dated to about noon on Dec. 27, 86 C.E. [RH]
[2] L 101, I in Neugebauer dated to about 4 A.M. on Jan. 28, 101 C.E. [RH]

Hermes. The mention of Capricorn as a "wet *zōidion*" may seem strange, but Valens and other ancient astrologers regarded Capricorn as a wet sign even while they regarded it as an earthy sign. See Book I chapter 2 of the *Anthology*.

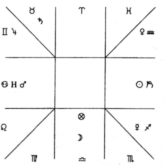
Another. The Sun, Aphrodite in Capricorn; the Moon in Cancer; Kronos, Hermes in Sagittarius; Zeus in Taurus; Ares in Leo; the *Hōroskopos* in Aquarius. The Lot of Fortune was in Leo, Ares was upon it in a fiery and solar *zōidion*, being opposed to the *Hōroskopos*. And Kronos and Hermes had a superior position over the deadly place. Such a one was burned alive.[1]



[Commentary by RH] The affliction of the Hōroskopos by Ares conjunct the Lot of Fortune seems to be the main indicator. The square of Kronos and Hermes to the eighth house from the Lot of Fortune does not seem so bad except that these two planets are mutual destroyers. Ares is again out of sect.

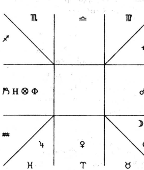
[1] L 103 in Neugebauer dated to about 8 A.M. on Jan. 10, 103 C.E. [RH]

Another. The Sun in Capricorn; the Moon in Libra; Kronos in Taurus; Zeus in Gemini; Ares, the *Hōroskopos* in Cancer; Aphrodite in Aquarius; Hermes in Sagittarius, The Lot of Fortune was in Libra. The Moon was present upon it, with Ares in superior position to her while being in opposition to the Sun. The deadly place was in Taurus; Kronos was present there. such a one fought with wild beasts.[1]



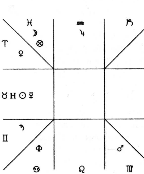
[Commentary by RH] Here we have the Lot of Fortune and the Moon squared by Ares and the Sun, and Kronos in the eighth house from the Lot. Thus both the Lot and the eighth house from the Lot are occupied or afflicted by malefics. However, we also have Aphrodite ruling the Lot and the eighth house from the Lot (Venus destroys itself) in the eighth house from the *Hōroskopos* in square to Kronos in the eighth house from the Lot.

[1] L 115, XII in Neugebauer dated to about sunset on Dec. 26, 116 C.E. [RH]



Another. The Sun, the Moon, Hermes in Gemini; Kronos in Leo; Zeus in Pisces; Ares in Cancer; Aphrodite in Taurus; the *Hōroskopos* in Capricorn, where the Lots also left off. Kronos, the lord, was in the deadly place being contemplated by Aphrodite. Ares was opposed to the *Hōroskopos*. Such a one died by poison.[1]

[Commentary by RH] Here again we have the Lot of Fortune afflicted by Ares in the 7th house, Aphrodite in square to the Lot, and Kronos in the eighth house from both the *Hōroskopos* and the Lot. The trine from Aphrodite to Kronos is the indicator of poison. Also recall that Aphrodite destroys itself because Taurus is the eighth sign from Libra.



Another. The Sun, Hermes, the *Hōroskopos* in Taurus; the Moon in Pisces; Kronos in Gemini; Zeus in Aquarius; Ares in Virgo; Aphrodite in Aries. The Lot of Fortune was in Pisces. There the Moon is being contemplated by Kronos and Ares, The lord of Spirit and of the Whole Moon [were] opposed. Such a one died in a flood.[2]

[Commentary by RH] The Lot of

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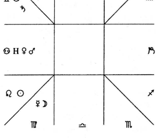
[1] L 65, V in Neugebauer dated to about 8 P.M. on May 25, 65 C.E. [RH]

[2] Or perhaps, 'in the hold or a ship,' or 'in bilge-water.' [Additional by RH] This is L 88 dated to about sunrise on May 5, 88 C.E.

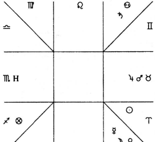
Fortune is afflicted by both of the malefics here, and the Moon is also the ruler of the Lot of Spirit, while Ares is the ruler of the prenatal Whole Moon.

Another. The Sun in Leo; the Moon, Hermes in Virgo; Kronos in Gemini; Zeus in Aries; Ares, the *Hōroskopos*, Aphrodite in Cancer. The Lot of Fortune was in Gemini. There Kronos was the lord of the death and had a superior position over Hermes, the lord of the Lot and the Moon. And otherwise, Ares was also opposed to the deadly place. Such a one hanged himself.[1]



[Commentary by RH] Here we have Lot of Fortune conjunct Kronos, the ruler of the eighth house from the Lot. Kronos also squares the Moon (Kronos destroys the Moon) and Hermes (Saturn destroys Hermes). Of course we also have Ares opposed to the eighth house from the Lot.

Another. The Sun, Hermes in Aries; the Moon, Aphrodite in Pisces; Kronos in Cancer; Zeus, Ares in Taurus; the *Hōroskopos* in Scorpio. The Lot of Fortune was in Sagittarius. The lord was with Ares in the Descendant. The deadly place was in Cancer. Kronos, the lord of the Whole Moon was aversion. And Ares was also opposed to its own house. Such a one fought with



[1] L 89 in Neugebauer at about 4 A.M. July 29, 89 C.E. [RH]

wild animals.[1]

[Commentary by RH] Here we have the ruler of the Lot of Fortune, Zeus, afflicted by virtue of being conjunct Ares in the 7th house, opposing its own sign, and therefore in detriment. We have to remember that the seventh house, *Dusis*, was considered to have a strong connection with death, a doctrine which survives in Hindu astrology. We also have Saturn in the eighth house from the Lot, being the ruler of, and in aversion (inconjunct) to the preceding Whole Moon.

But we did not comprehend the malefics in a diametrical positioning to be harmful in every way for every nativity, but there are times when they are even benefic (and especially for notable nativities), unless they are also confounded with many afflictions. For, since they become violent when constrained, such natives pervert themselves with unholy and unlawful practices, and they do wrong or plunder, and rapacity and desire for other people's things are established while they are showing off and raving in the good spirits of a reputation which is temporary; for they instill their own faults in others. However, they are also contemptuous of god and death, for these natives rule over life and death. Whence good fortune does not stand by them forever, but through the positioning of the opposition, some are reduced from reputation to a dishonorable and depressed fortune, others die a violent death, and some get as much suffering themselves as they have shown to others, being visited with vengeance and being chastised and censured for the previous useless display of reputation. For, with regard to what they eventually accumulated with trouble, anxiety and violence, when they have been deprived of the slightest bit of these goods, or when they have given it up unwillingly to others, they are in grief over it. For, a bridling Nemesis, jealousy, intrigue, betrayal, troubles, anxieties, wasting of the body, pursue these men with an unstable fate, since even those who wish to be released from a frivolous contentment are unable to change their fate to a moderate one, but suffer as much as the appointed fate forced upon the unwilling.

And the diametrical positionings will be judged in accordance with

[1] L 91 in Neugebauer dated to about 8 P.M. on April 4, 91 C.E. Hermes comes out in Pisces by computation. We have drawn the chart as in the text. [RH]

both stars, one positioning whenever a star should be diametrical to a star while marking the hour, another whenever it should be diametrical in its own house or trigon or exaltation. And when the lords of the trigons or of the sects are opposing themselves, the natives will became most afflicted and unstable in their livelihood.

Book Three of the Anthology of Vettius Valens

1. Concerning Predomination[1]

Concerning the support for duration of life, then, different writers have handed down the tradition in different ways. And since this area seems to be diverse and to consist of many parts, we ourselves will give further clarifications by examining the schools of thought.[2] Let our first determination be that which concerns predomination and hurling of rays and rulership. And before all, let the predomination for the Sun and the Moon be sought.

Some, then, gave it to the Sun by day and the Moon by night, but I say that the Sun also predominates by night and the Moon by day if they should happen to be figured opportunely.[3] And if this should be the case for both, then I say to assign the predomination to the one that is more properly figured and to the one that is found in sect or trigon.

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[1] *epikratēsis.* [Additional by RH] This chapter is extremely important (as are a number of other chapters in this Book). It presents an hitherto completely unknown method of determining what Medieval astrologers called the Hyleg, the Giver of Life. It is both a more complex and yet a simpler method than the one given by Ptolemy in the *Tetrabiblos,* Book III. The reader should be aware that the terms 'predominator' and 'apheta' are the same thing. They differ only in the point of view that the writer has when he uses them. '*Predominator*' refers to its strength and power in determining life expectancy. 'Apheta' refers to its role in directions and planetary periods.

Also the term rulership as employed here is precisely what the Arab tradition called the 'Alchocoden'. We may have here the oldest version of the doctrines that were used in the Middle Ages to determine life expectancy.

[2] *hairesis.*

[3] This is what makes Valens' system different from the other sources, that either the Sun or Moon may predominate either day of night depending upon their placements. In what follows the Sun is clearly the stronger of the two by day and the Moon by night. But if the inherently dominant light is badly enough placed, then the other light may take over. If both are badly enough placed, the Ascendant or Midheaven will take over as apheta-predominator. [RH]

Also, the ruler[1] is found from the bounds of the one predominating. And if both should fall amiss, then the bound of the degree marking the hour or the bound of the degree of the Midheaven[2] engenders the rulership, and of that one whose lord possesses the proper figuration with the *Hōroskopos* to the greatest extent.

Let the predominations examined by us be these. Primary predomination: With the Sun in Leo, the Moon in Cancer, the one opportunely figured[3] with the *Hōroskopos* or the Midheaven will predominate, while the lord of the bound will possess the rulership. And if both should occupy the bound of one star, that will indisputably be judged the ruler.

Secondary: If the Sun should mark the hour while the Moon occupies the Evil Spirit, the Sun will predominate.[4] If the Sun should occupy the Good Spirit while the Moon culminates, the Sun will predominate.[5] If the Sun should be setting while the Moon is in the post-descending place, the Sun will predominate.[6] If the Moon should be setting while the Sun is in the post-descending place, the Sun will predominate.[7] If the Sun should fall in the decline of the Midheaven

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[1] *oikodespotēs*. [Additional by RH] This is the Alchocoden as it was known to the Arabs.

[2] No other source that we have seen allows the Midheaven to be the apheta. And this is a true Midheaven, i.e., the intersection of the meridian circle and the ecliptic, not a nonagesimal, the point 90° from the Ascendant. [RH]

[3] At this point we do not know exactly what "opportunely configured" means. For example is an opposition an opportune configuration? It is clearly a more powerful aspect than the trine, or at least so later astrology would judge. But it is also a more difficult aspect, according to that same later tradition.[RH]

[4] The Sun in the first house predominates over the Moon in the twelfth house. This is what one would expect. [RH]

[5] The Sun in the eleventh house predominates over the Moon in the tenth house. This is because the Sun is stronger by day, even though the Moon is in the stronger position. [RH]

[6] The Sun in the seventh house predominates over the Moon in the eighth. The Sun is stronger by sect and by house placement. [RH]

[7] The Sun in the eighth house still predominates over the Moon in the seventh house. This is the reverse situation of the previous sentence. This tells us that the Sun's being in sect is very much more powerful than the Moon's being in a stronger house. [RH]

while the Moon is marking the hour, the Moon will predominate.[1] If the Sun should likewise fall in the decline of the Midheaven while the Moon is post-ascending the *Hōroskopos*, the Moon will predominate.[2] Again, if the Sun should fall in the decline of the Midheaven while the Moon is culminating, the Moon will predominate.[3] If the Sun should fall in the decline of the Midheaven while the Moon is post-ascending the Midheaven, the Moon will predominate.[4] If the Moon should chance to fall in the decline of the Midheaven while the Sun is in the subterraneous pivot point, the Sun will predominate.[5] If the Moon should be declining from the Midheaven, while the Sun should happen to be in the post-ascension of the subterraneous pivot point, the Sun will predominate.[6] If the Sun should be declining from the pivot at the summit while the Moon should be post-ascending the subterraneous

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[1] The Moon in the first house predominates over the Sun in the ninth house. Here the Moon is in the most powerful angular house, while the Sun is cadent. Here again we encounter the common ambiguity about the power of the ninth house. Is it more important that it is cadent, that it is a trine to the first house? [RH]

[2] The Moon in the second house predominates over the Sun in the ninth house. Here we see that the cadent ninth house is *much* weaker than the succedent second house, even though the chart is diurnal. However, it could be argued that the Moon being below the horizon in the daytime actually strengthens the Moon. (See chapter 5 of this Book.) [RH]

[3] The Moon in the tenth predominates over the Sun in the ninth. The angular Moon is much more powerful than the cadent Sun. This is a position which Ptolemy would not have accepted. However, we have to keep in mind that Valens was a practicing astrologer. It is not at all clear that Ptolemy was. [RH]

[4] The Moon in the eleventh predominates over the Sun in the ninth. Here again the succedent placement of the Moon overcomes the cadent placement of the Sun. Also the eleventh house is quite a powerful one. The reader may notice the somewhat inconsistent terminology that Valens uses. The eleventh house has previously been referred to as the "Good Spirit." Here it is the "post-ascension of the Midheaven." [RH]

[5] The Sun in the fourth house predominates over the Moon in the ninth house. The Sun may be out of sect in the fourth house, but it is angular, and therefore is stronger than a cadent Moon which is in sect. [RH]

[6] The Sun in the fifth house predominates over the Moon in the ninth house. Again the cadent position of the Moon causes it to lose out to the Sun. [RH]

pivot point, the Moon will predominate.[1] When both of the lights should be declining from the Midheaven, the *Hōroskopos* will predominate, and the lord of its bounds will be judged the ruler.[2] If the Moon should post-ascend the Midheaven while the Sun chances to be in God, the first one to bring its ray to bear upon the degree of the *Hōroskopos* will predominate.[3] When the Moon and the Sun are in the 12th place declining from the *Hōroskopos,* the Midheaven will predominate, and the lord of its bounds will be the ruler.[4] Whence if the lights should be not to speak with authority[5] diurnally in the subterraneous hemisphere,[6] the *Hōroskopos* will predominate, and the lord of its bounds will be the ruler. But if they should be declining from the subterraneous pivot point nocturnally, the Midheaven will predominate.[7] If the Sun should be in the post-ascension of the subterraneous pivot point while the Moon is in the decline of the Midheaven, the first one to bring its ray to bear on the *Hōroskopos* will predominate.[8] If the Sun and the Moon should

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[1] The Moon in the fifth house predominates over the Sun in the ninth house. Again the cadency of one light causes the predominancy of the other light in the fifth house. Also the Moon is below the horizon which gives it greater strength by day. [RH]

[2] Both of the lights in the ninth disqualifies both of them. This again contrasts strongly with Ptolemy who considers the ninth house's trine to the first house to be more important than the cadency of that house. [RH]

[3] This passage seems to contradict the one six sentences back. The house called "God" is the same as the "decline of the Midheaven," the ninth house, and in both cases the Moon is the post-ascension of the Midheaven, i.e. the eleventh house. We have no explanation for this except the possibility of textual corruption. [RH]

[4] The reason for this is quite clear. Both of the lights are disqualified because they are cadent. However, we cannot use the Ascendant because neither light aspects it. But the twelfth house makes a sextile to the tenth, therefore the Midheaven can become the aphetic point. [RH]

[5] *akurologētos.*

[6] Because they are both below the horizon. [RH]

[7] Having the Ascendant as the final predominator or apheta if the lights fail is the standard teaching, but using the Midheaven, as mentioned above, is quite unusual. [RH]

[8] With the Sun in the fifth house with the Moon in the ninth the two are roughly equal in power, but the one closer to the Ascendant predominates. [RH]

happen to be in the setting *zōidion*, the bound[1] of the Conjunction will predominate, and the lord of the bounds will be the ruler.[2] Similarly also, if both should happen to be in the *Hōroskopos* or in the Midheaven or in the subterraneous pivot point, the bound of the Conjunction will predominate, and the lord of the bounds will be the ruler.[3] For if they should occupy the bound of one star in the same *zōidion* or in different ones, that bound will infallibly be the ruler.

If the Sun should somehow be found in its own depression, it will not be the apheta[4] unless it should happen to be marking the hour to the degree.[5] Similarly also for the Moon in Scorpio. When the Moon has been found to be conjunct and has fallen under the beams of the Sun, it does not become the apheta unless it also marks the hour to the degree. And when it is being brought to a Whole Moon, if it dissolves its phase within the bound of the *Hōroskopos*, it is the apheta, and it is the destroyer[6] if it dissolves the Whole Moon in the same day. It will be necessary, then, to consider how many degrees there are between it and the Whole Moon in order to learn how to declare the number of years.

For example, the *Hōroskopos* and the Moon in the 22nd degree of Aries. It dissolves the Whole moon in the same day at about the 27th degree of the same *zōidion*. The interval between it and the degree of the Whole Moon is 5 degrees, which conjoin together as 4 years. The native lived so many years. And especially if a malefic should bring its ray to bear and if it should witness[7] or oppose the *zōidion*, there will be a death. But if a benefic should likewise regard it, there will not be a death, but injury or suffering. Also, the remaining phases of the Moon

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[1] Normally the word for bound comes in the plural, indicating the entire group of contiguous degrees under a bound lord. The use of the singular here, *ta horion*, indicates that we have a single degree which is that of the prenatal New Moon. [RH]

[2] So if the Sun and Moon are in the same zōidion and in the seventh place from the Ascendant, the degree of the New Moon is the predominator with the bound lord of that degree as the ruler. [RH]

[3] This simply extends the principle of the previous sentence to the other four angles as well. [RH]

[4] *aphetēs*.

[5] That is, exactly on the Ascendant to the degree. [RH]

[6] *anairetēs*.

[7] That is, aspect it. [RH]

up until the dissolving of the bonds are destructive.[1]

It is also necessary to judge that the predomination is then certain if the Sun or the Moon should indeed testify to the lord of the bounds and should happen to be upon pivot points or in profitable degrees.[2] But if it should be found to be in aversion, the nativity will be judged to be without a predominant planet. And if the lord of the solar or lunar *zōidion* and the lord of the bounds should exchange bounds, in this way the rulership will also be without a predominator. And it is necessary to make sure that the apparent ruler should never chance to be setting; for thus again the nativity will be without a dominant planet.

[Commentary by RH] The following tabulations summarizes the rules for predomination given in this chapter by Valens. From it we can derive the general principle on which he bases his rules. In the following the '>' sign means "predominates over."

Sun	>	Moon if	Moon	>	Sun if
Sun in 1	>	Moon in 12	Moon in 1	>	Sun in 9
Sun in 11	>	Moon in 10	Moon in 2	>	Sun in 9
Sun in 7	>	Moon in 8	Moon in 10	>	Sun in 9
Sun in 8	>	Moon in 7	Moon in 11	>	Sun in 9
Sun in 4	>	Moon in 9	Moon in 5	>	Sun in 9
Sun in 5	>	Moon in 9			

By day the Sun in an angle always predominates. The Sun in the 9th often yields to the Moon. The text seems to suggest with the exceptions listed above the Sun will predominate by day and the Moon by night if the light that is in sect is also not cadent. A light being in a triplicity of its own sect can also help it to predominate.

[1] According to Paulus, chapter 35, the Moon is under bond when it is within 5 degrees of a ray of the Sun either in conjunction or by aspect. The dissolution of the bond with the Sun through circumambulation is evidently a very vulnerable time for the native.

[2] It was a convention in the Medieval literature that the ruler or Alchocoden (ideally the bound lord of the apheta) should also aspect it. [RH]

Times When Neither Predominates

Sun in 9, Moon in 9	⇒	*Hōroskopos* Predominates
Sun in 12, Moon in 12	⇒	Midheaven Predominates
Sun in 3, Moon in 3	⇒	Midheaven Predominates

It would also seem reasonable to assume that the Sun in 6, Moon in 6 causes the Midheaven to predominate, but the text does not say this.

Other Rules that Pertain to Predomination

Sun in 5, Moon in 9	⇒	First to Bear on *Hōroskopos* Predominates
Sun in 7, Moon in 7	⇒	Degree of New Moon Predominates
Sun in 1, Moon in 1	⇒	Degree of New Moon Predominates
Sun in 4, Moon in 4	⇒	Degree of New Moon Predominates

Sun in Libra Cannot Predominate unless Partile ☌ *Hōroskopos*.
Moon in Scorpio Cannot Predominate unless Partile ☌ *Hōroskopos*.
Moon under Beams Cannot Predominate unless Partile ☌ *Hōroskopos*.

Although there are gaps in the descriptions given here, the general idea is clear enough. The predominator will be the light that is stronger in terms of house placement, sect, and to a limited extent placement in *zōidion*. It is also likely, though not certain, that the "houses" referred to here are the kind described in the next chapter, not whole-signs or zōidia, but houses of the type now known as Porphyry, or in India, *Sripati*.

2. Concerning the Notable Degrees of the Pivot Points

Before all, then, after one has established the degree marking the hour and the degree culminating and the degrees of the remaining pivot points, it behooves him to take the interval from the degree marking the hour up to the degree anti-culminating, and to suppose that ⅓ part of the conjoined multitude in the pivotal figure consists of profitable degrees, and that either benefic or malefic stars are powerful in these degrees. But one must also suppose that the remaining degrees [from the next degrees] up to the subterraneous pivot point are unprofitable and the stars upon them profitless and ineffectual; and that the diameters of the *Hōroskopos* and the remaining pivot points possess the same power in relation to the profitable and unprofitable degrees, the stars upon them being likewise vigorous. Now, it is clear that there are

not always 30 degrees upon a pivot point, but sometimes more and sometimes fewer. And if the powerful degrees in the *zōidia* marking the hour and setting should be fewer than 30, then there will be more than 30 degrees in the Midheaven and the subterraneous pivot point. And if there should be more than 30 degrees in the pivot point marking the hour and the one opposite this, then there will be fewer than 30 degrees in the Midheaven and the subterraneous pivot point.

For example, let Pisces be marking the hour at 13 degrees, the 22nd degree of Sagittarius culminating, the same degree of Gemini being under the earth, and the 13th degree of Virgo setting. I took the interval from the *Hōroskopos* to the subterraneous pivot point; it comes to 99 degrees. The 1/3 part of these is 33. I departed with these from the *Hōroskopos*. It left off at the 16th degree of Aries. These degrees and the stars upon them will be powerful, but the remaining degrees from the 17th degree up to the subterraneous place will be unprofitable. And their diameters will hold sway in the same manner.

Again, I took the interval from the culminating degree up to the degree marking the hour. The result is 81 degrees. Of these 1/3 part becomes 27. I departed with these from the culminating degree. It left off at the 19th degree of Capricorn. These degrees, then, and their diameters will be profitable, while the remaining degrees will be unprofitable. It is necessary to do something similar for the remaining nativities in order to know whether the stars are in profitable or unprofitable degrees.

However, it seems to me more natural for it to hold as follows: After taking the interval from the degree marking the hour up to the subterraneous pivot point and reckoning 1/3 of these just as above, and after departing in order from the degree marking the hour, to judge these degrees and their diameters to be powerful, and to judge another 1/3 part of the degrees as middling—neither more good nor more base—on account of the post-ascension of the *Hōroskopos* and the Goddess and the diameter of God. The first 1/3 part, then, of the degrees from the *Hōroskopos* are profitable and powerful; another 1/3 part is middling; and another 1/3 part noxious[1] and base. And the stars are also active after the same fashion. It is also necessary to [suppose the first 1/3 part] from the degree of the Midheaven and in the pivotal order [to

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[1] *aitiatikos*. *Cf. Liber Hermetis*, chapter IV for the use of this word.

be profitable]; another $^{1}/_{3}$, that of the post-ascension [to be middling (as it was also named Good Spirit by the ancients)];[1] and the remaining $^{1}/_{3}$ up to the *Hōroskopos*—the declining degrees—to be afflictive and unprofitable. The diameters of these give their support in a similar fashion.

Orion gave an exposition of all this in his book.

[Commentary by R. Schmidt] From this chapter it seems quite clear that the early Greeks regarded the house systems originating from division of the quadrants to be concerned with the profitable places *chrēmatistikoi topoi*—that is, places of greater or lesser activity on the part of the planet occupying that place, places where it could properly conduct its business. These house divisions, however, do not seem (here at least) to be for the purpose of discriminating house matters, or subject areas of one's life. Presumably the whole sign system of houses would continue to be used for that purpose. The two systems are thus not incompatible. This raises the intriguing possibility that the later Greek commentators, who seem to be the first to get agitated over the question of house division, were perhaps confusing two different issues. [Additional by R. Hand] Here and elsewhere in Valens we have an extremely unclear situation. Are these references to a Porphyrean style house system interpolations by a later author? At present we think not. It appears most likely that we can take this text of Valens at face value, i.e., that *zōidia* are to be used for interpretation, and these Porphyrean houses are to be used for the strength of the planet. This could be the beginning of the answer to the whole problem of house division, that is, that astrologers ever since have been trying to combine two unrelated functions, symbolic rulership and strength, that should never have been combined. Should we necessarily use Porphyry for this function. I think, not necessarily. In this respect this material is no solution at all, but the possibility that we should separate the two functions certainly presents a new line of investigation.

3. On *Aphesis*

Since some, out of possessiveness or inexperience, treat *aphesis* in a one-sided and obscure fashion (for, they make it[2] known by always using the multitude of ascensional degrees from the aphetic degree up

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[1] Apparently these names, Good Spirit, Evil Spirit, God, Goddess, etc. were used for both types of houses. [RH]

[2] That is, *aphesis*. [RH]

to the side of a square), it is necessary for us to clarify the distinctions.[1] For we have found nativities which step across the side of a square, especially in the *zōidia* of short ascension,[2] although the ancients specifically said that this was impossible. And again, we have found nativities that do not pass through a square even though there is no hurling of rays by the malefics.[3]

When a nativity is posited then, it is necessary to consider if it has a ruler[4] or if it will be lacking in one, and whether the Sun or the Moon or the *Hōroskopos* will be the apheta.[5] And if the Sun or the Moon should obtain the aphetic place as lot, it is necessary to reckon how many times[6] are conjoined from the aphetic degree up to the side of a square for the zone where he has been born, and it is necessary that those who make such inferences make known that he lived just so many years. And this results if the ruler, being present in its own boundaries and being properly configured, should indeed apply to the apheta or should testify to it, and none of the destroyers should allow the multitude of years to remain in arrears[7] after bringing its ray to bear. And if the ruler should chance to be unwitnessed in relation to the

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[1] Here we have primary directions pure and simple. The idea that Valens is examining is that life-expectancy is determined by the amount of time it takes to direct the apheta to the degree of its own square in the order of the signs. This is an example of what the Renaissance astrologers referred to as a direct to a square *in zodiaco*. Very similar material is presented by Ptolemy in Book III of the *Tetrabiblos*. The central issue here is that Valens finds that that simple idea is not sufficient. This chapter and other material in later chapters describes the factors that lengthen or shorten life with respect to the years indicated by the correction. [RH]

[2] In signs of short ascension, its takes much less than an ascension of 90° to bring about the square *in zodiaco*. [RH]

[3] That is to say, there are charts that do not even make it to the direction by square of the apheta and in addition no malefics hurl rays by direction on the date of the death. When an apheta passes through a degree onto which a malefic hurls rays, it can indicate death. [RH]

[4] The ruler is the bound lord of the apheta. See chapter 1. [RH]

[5] See chapter 1. [RH]

[6] 'Times' here as elsewhere means degrees of R.A. on the equator. [RH]

[7] *loipographeō*.

predominator,[1] but should otherwise be found to be well figured (for example, if it should mark the hour or culminate [while being] oriental), it imparts its complete years. But when [it is not] upon the pivot points, if it allows the reduction of the interval to remain in arrears due to a determination [of the presence] of communion,[2] it will impart the remaining years.

It is always necessary, then, to reckon the quantity of years from the predominator and to compare with the years of the ruler.[3] And however many should be found, [the native] will live for just so many years. If the years of the ruler should be fewer than those of the apheta, the native will live for those of the ruler. For, the ruler does the imparting[4] if the nativity should indeed happen to be one that has a ruler, with the pivotal intervals being left in arrears. But if the years of the apheta should happen to be fewer than those of the ruler, he will live for those of the apheta, and [the nativity] will be judged one without a ruler. And if the predomination should happen properly, [the apheta] and the ruler will each impart its own years.[5]

Some again, then, reckon the pivotal interval of the rulers from the degree marking the hour and the degree setting.[6] And if they should be

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[1] That is, if the bound lord of the apheta does not aspect the apheta. Remember that an aspect between the apheta and its bound lord is advantageous. However, it must also be mentioned (something which the Arabic astrologers may have lost sight of) that the aspect is by sign not degree, so that what it really amounts to is that the bound lord should not "fall amiss" from the *zōidion* of the apheta. [RH]

[2] *koinōnia*. *Cf.* Antiochus, section 30. "There is communion whenever two planets should be present upon the same *zōidion* or should border upon it, while it should be the case that it is the house of the one, the exaltation of the other." Evidently, the ruler can mitigate the effect of a destroyer if it is in communion with it.

[3] Here is the thrust of the method. The years by direction of the apheta must be coordinated with the years granted by the planetary periods of the ruler or *alchocoden*. We have here a synthesis of the two major life expectancy forecasting techniques of the ancient astrologers. [RH]

[4] The number of years of life. [RH]

[5] It is not clear here whether this means that both the ruler and the apheta grant the same number of years, hence the native lies that long, or that the native lives for the sum of the years of the apheta and ruler. [RH]

[6] That is, the rulers of Ascendant and Descendant. [RH]

5 or 6 *zōidia* apart, they make a subtraction of just so many years.[1] I say that we reckon the interval of the ruler from the 4 pivot points and subtract if the nativity should indeed be found to be one with a ruler. For in the reckoning, if [the ruler] should be found to be culminating or occupying the Good Spirit or upon some profitable place, it imparts its complete years. Therefore, one should not subtract this additional amount[2] from the interval that pertains to marking the hour or to setting. But if neither the Sun nor the Moon should obtain the aphetic place as its lot, but the *Hōroskopos* or Midheaven should instead, we must not yet reckon the multitude of years from the aphetic degree up to the square, but display the years by co-reckoning up to the pivotal interval, if none of the destructive planets should cut down[3] the [debt] of years by bringing its rays to bear.

For the sake of an illustration, let someone in the second zone have his hour marked by the 8th degree of Gemini and his Midheaven culminated by the 22nd degree of Aquarius. And since the *aphesis* is from the degree marking the hour, the cessation of the years is not always up to the side of a square (the 8th degree of Virgo), but rather up to the subterraneous pivot point (at the 22nd degree of Leo),[4] and the conjoined number of years[5] must be produced, if indeed no destroyer should bring its rays to bear. For if a destroyer should be present or should hurl its rays upon the 20th degree of Gemini or whatever degree of Cancer, the native will live just as many years as are conjoined from the aphetic degree up to the destructive degree.[6] Similarly also, if we should perform the *aphesis* from the Midheaven (at the 22nd degree of Aquarius), he will not yet have the conclusion of his years at the side

[1] The foregoing passage is a bit obscure, but it seems to be saying that if a ruler (we do not know why the word 'rulers' is in the plural) is 5 or 6 zōidia from the pivot point or angle with which it is concerned, one must deduct the years mentioned. [RH]

[2] *to epiballon.*

[3] *chreōkopeō.* Literally, 'to cut down a debt or what is owed.'

[4] Going from the *Hōroskopos* to the degree of the I.C. represents a direction to the square *in mundo* rather than the normal square *in zodiaco.* [RH]

[5] Essentially the sum. [RH]

[6] If the direction *in zodiaco* brings the apheta to the 'hurled ray' of a malefic, it shortens the life. This is quite strikingly like the Renaissance and 19th Century techniques, although simpler. [RH]

of a square (at the 22nd degree of Taurus) but rather at the 8th degree of Gemini. It is clear, then, that *aphesis* has passed over the square side zodiacally, but not according to pivot points.[1]

There are times, then, when this procedure is suitable for the Sun and the Moon. Such a time is when they should be assisted in the passing over[2] by the rulers—that is, whenever they should be witnessed by them when they are well situated and able to impart their complete years. And if we should perform the *aphesis* from the Descendant (that is, from the 8th degree of Sagittarius) up to the 22nd degree of Aquarius, we will find the completion[3] in a similar fashion. For those finding the aphetic degree, then, it will always be necessary to examine where the pivotal interval comes beforehand, and to make the *aphesis* up to that degree if no destroyer should cut in.

Let this rather cryptic account be tested and filled out by us, reckoning that the aphetic degree to be the degree culminating. When this is culminating, it will also be necessary for us to examine for the zone at which someone lives which degree is able to mark the birth hour, and upon knowing this, to perform the *aphesis* up to that degree. For example, let the aphetic degree be at the 12th degree of Scorpio for the 2nd zone. If then we were to consider it to be marking the hour, the *aphesis* would be up to the 13th degree of Aquarius, where it leaves off at the subterraneous pivot point. But if, as we stated above, we should consider the degree to be culminating, we will find the *Hōroskopos* to be in the ascending *zōidion* at the 28th degree of Capricorn, and the *aphesis* will be from the 12th degree of Scorpio up to the 28th degree of Capricorn. And we will find out by also doing the same for the remaining nativities.

Similarly also for the destructive degree when reckoning that the aphetic degree is the degree marking the hour. When this is so, it will be necessary to examine whatsoever degree of the *zōidion* is able to culminate, and to perform the *aphesis* up to that degree or to the degree diametrical to it. And in treating the determination pertaining to rulership, it will be necessary for us to examine (as we said before) the

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[1] That is, a square *in mundo*. [RH]

[2] That is, passing over the side of the square as measured in the zodiac. [RH]

[3] *to telos*.

pivotal distance[1] and the figure-description,[2] and make a comparison with the apheta.

Let the *Hōroskopos* be at the 18th degree of Sagittarius, the Midheaven at the 4th degree of Libra, and let Hermes be the ruler at the 13th degree of Scorpio. We calculate the interval from it up to the degree marking the hour. It comes to 35 degrees, which are $2^1/_3$ hours. Since then Hermes distributes its 76 complete years, divide these by 12. Therefore, 6 years, 4 months fall to each hour. Since there are two hours, then, they come to 12 years, 8 months; and of the $^1/_3$ hour, there are 2 years, 1 month, 10 days. Together they come to 14 years, 9 months, 10 days. Subtract these from 76. There are 61 years, 2 months, 20 days remaining. It is necessary to reckon in the same fashion even if you should do the separation from any other pivot points.

[Commentary by RH] Hermes is 35° from the Ascendant. Hermes's great period is 76 years. These are equated to the 12 hours which is equivalent to 180°, the arc from the Ascendant to the Descendant. The modern equivalent of the calculation that Valens does here would be to solve the following proportion:

$$\frac{35}{180} = \frac{x}{76}$$

The x in this proportion is the amount of time to be subtracted from 76 to get the actual life span. The result is that $x = 35 \times {}^{76}/_{180}$ or 14.777777. Subtract this from 76 and the result is 61.22222 which is very close to Valens' value. It has to be acknowledged that it is not entirely clear why the 76 years should be equated to 180°.

With these things being so, let the Moon be the apheta in Libra about the 8th degree. I took 29 years, 4 months of the remaining 22 degrees, and the 36 years of Scorpio, and the 18 years, 1 month, 18 days of the 17 degrees of Sagittarius. Altogether, 83 years, 5 months, 18 days come from the *aphesis*. Since, then, the years of the apheta were found to be more than the years of the ruler, the nativity will live for just as many years as the ruler Hermes imparted: 61 years, 2 months, 20 days. But if the years of the apheta left in arrears by the ray of a destroyer were fewer than those of the ruler—53 years, for example—the result is that in the nativity in question only 53 years

[1] The distance between two angles of the chart. [RH]

[2] A total description of all of the conditions that pertain to a planet. See *Companion to Greek Track, Number 1* .[RH]

would be lived. If, however, the ruler should be found to be upon a pivot point and oriental, or else should happen to be upon the profitable degrees when fulfilling the *aphesis,* it indeed imparts its complete years. For when the ruler happens to be well situated, the destroyers that are present or hurling their rays will not yet become diminishers[1] of the times. But if the nativity should somehow be found to be lacking a ruler when there is an *aphesis,* then it will be necessary to examine the co-presences of the destroyers or else the witnessings by hexagon, triangle, square, or diameter.

[Commentary by RH] The computation in the preceding paragraph is as follows. There are 22° left of Libra. This gives $^{22^\circ}/_{30^\circ}$ times 40°, the ascension of Libra. The result is 29.3333. We add to that 36 years from Scorpio. For the Sagittarius portion of the direction we have $^{17^\circ}/_{30^\circ}$ times 32°, the ascension of Sagittarius. The result is 18.13333 years. The sum of all of these is 83.4666 years which is very close to Valens' value.

The destroyers are Kronos, Ares, the Sun, the Moon while it is being brought to appearance.[2] And there are also destructive places for each *zōidion,* the aphetic bounds and the bounds of the malefics. And the 3 degrees on either side of the *aphesis* will be judged destructive degrees, because every three-degree interval that precedes and follows has the power of co-presence or else of equivalence of degree.[3] This interval itself also [exists] vertically, for all of 7 degrees.[4] When the malefics hurl their rays within these, they become destroyers; but benefics become preventers of destruction.

For example, let someone have his hour marked by the 12th degree of Aries. This same three-degree interval, then, will be between the 9th and the 15th degrees of Aries. If, then, a malefic should hurl a ray from the 9th to the 15th degree, it causes destruction not only at the underlying degree for the same *zōidion* as the *aphesis,* but also in the other *zōidia* up to the side of a square. If, for example, with Aries marking the hour, Kronos or Ares should be found in Taurus or Gemini

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[1] *parairetēs.*

[2] While it is still a new moon?

[3] *isomoiria.*

[4] This seems to refer to the 7 degrees of latitude above and below the ecliptic.

around the 15th degree, when the aphetic degree comes to the 12th or 13th degree of Taurus or Gemini in accordance with the sequence of times, there will be destruction.[1]

[Commentary by RH] What this last amounts to is that the apheta sensitizes its own degree in each of the three *zōidia* preceding and following[2] plus or minus 3°, and if a malefic occupies any of these by conjunction, that degree will terminate the *aphesis*.

When the destroyers, then, are upon pivot points or post-ascending, they are made more vigorous, but when they are outside of the pivot points, they become weak. Let this determination be sovereign in relation to the planets upon pivot points. If, for example, while Aries is marking the hour as was postulated above, Kronos should happen to be at the 13th or 12th or 20th degree of Sagittarius, it is declining by *zōidion*,[3] and since it hurled its ray triangularly[4] at Aries onto degrees that are upon a pivot point and profitable, it will be judged a destroyer. But if it should be found at the 3rd or 7th degree of Sagittarius, it will be declining in both ways—to the degree and by *zōidion*—and it will not be a destroyer.[5] And it also happens that the destroyers hurl their rays from places upon pivot points onto unprofitable and declining degrees, and do not destroy. Let something similar be supposed for the benefics.

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[1] Orbs?

[2] Actually it is not clear whether the square goes to either side of the apheta, but there is no reason to assume the contrary. [RH]

[3] That is, it is in a decline (that is, cadent house) by *zōidion*.

[4] Apparently Valens does not define "hurling of rays" in the same way as other Greek astrologers. This aspect is measured in the wrong direction. Normally these aspects are measured against the order of the signs, not with it as in this case. We do know that the common definition of "hurling of rays' is not always held. This leaves us with the question, what does he mean? [RH]

[5] Notice here how the two kinds of houses are being used concurrently, whole-sign houses for meaning and "Porphyry" style quadrant houses for strength indications. [RH]

4. Concerning Winds of the Stars and their Exaltations and Steps

With these things being so, it is necessary to also record the winds. But beforehand it is necessary to examine in what degree each star is exalted, for the determination is known from them. Now, the Sun is exalted around the 19th degree of Aries, the Moon around the 3rd degree of Taurus, Zeus around the 15th degree of Cancer, Ares around the 28th degree of Capricorn, Kronos around the 21st degree of Libra, Hermes around the 15th degree of Virgo, Aphrodite around the 27th degree of Pisces. And in the diametrical degrees they are depressed.[1]

The square preceding each exaltation, then, will be called 'northern' and the square following 'southern'.[2] For example, since the Sun is exalted around the 19th degree of Aries, the square preceding it will be from the 19th degree of Capricorn. If, then, it should be found in this [square], we say that it is going up to the North and is exalted in height; but from the 19th degree of Aries to the 19th degree of Cancer it is coming down from the North. And from the 19th degree of Cancer to the 19th degree of Libra it is coming down to the South; but from the 19th degree of Libra to the 19th degree of Capricorn it is going up from the South.

If we are also seeking the step[3] of the wind, we will discover it as follows. Since each step is of 15 degrees, we will get to know it by taking the interval of the star from each degree and discarding in accordance with a 15 degree interval. For example, let the Sun be at the 22nd degree of Aquarius. I take the degrees from the 19th degree of Capricorn to the 22nd degree of Aquarius; they come to 33. We subtract twice 15 degrees, or 30, which are two steps. 3 degrees are remaining, so that the Sun is upon the 3rd step of ascending to the north. We set this out for the sake of an example. And for the winds of the remaining

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[1] That is, in Fall. [RH]

[2] In Greek, compass directions are often specified by referring to the name of one of the winds. Thus, *Boreas* is the north wind, and *pros ton Borean* can mean 'to the north.' In the present paragraph all the directions are specified by referring to the appropriate wind. Here, however, we seem to have some figurative usage of 'wind,' where the exaltation degree is likened to the north point, or place of greatest
"height" *hupsoma*.

[3] *bathmos*.

stars, it behooves us to treat of both the wind and the step by likewise calculating the northern and southern semicircles.[1]

For every nativity, then, it is necessary to recognize whether the Sun or Moon or *Hōroskopos* is the apheta, and with what kind of wind it is running,[2] and to observe the remaining stars in this manner. For if some stars should be running with the same wind as the apheta,[3] they will be congenial and sympathetic, and especially in their own times. And they will be stronger and helpful if they should happen to be rising or upon a pivot point or adding in numbers and of the same sect. But if one of the stars should happen to be running with a wind opposite to the apheta,[4] the opposite will take place, and it will be malefic, and especially for the giving over of the times.[5] And if it should be setting and subtracting in numbers, it will be harmful and dangerous; not even

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[1] Since elsewhere in the astrological writings wind is clearly associated with ecliptic latitude, a connection seems to be made here between the exaltation of the planet and its greatest latitude. However, this is difficult to reconcile with the farthest northern latitudes of the planets in classical times. For example, Ptolemy himself reports that both Saturn and Jupiter have this extremum at the beginning of Libra in his day, and Mars at the end of Cancer. *Cf.* Antiochus, Part II, chapter 9. [Additional by RH] The implications of the preceding are radical! Cyril Fagan was of the opinion that the exaltation degrees were those of the heliacal risings of the planets in an especially important year for the ancients. If this chapter is correct then their origins are completely different. However, as Schmidt has already said in the previous part of this note, the values of the exaltation degrees do not even roughly coincide with any reasonable value for the points of greatest elevation in latitude. And the Sun never has any latitude! What is going on here?

There are four possible answers. 1) Valens or earlier astronomers are completely in error. 2) We do not understand what is going on here. 3) The values here reflect a date in the far remote past when the planets actually did have something like these values. 4) These values represent a zodiac with a radically different basis than either the 0°♈ or the 8°♈ tropical zodiac that Valens seems to have used. A combination of 3 and 4 is also possible. But we have to leave this here for now until we have more information. [RH]

[2] That is, in what direction it is heading with respect to its own exaltation position.

[3] Is this a parallel of latitude? [RH]

[4] A contra-parallel? [RH]

[5] That is, a change in chronocratorship.

if it should be upon a pivot point in this part[1] will it be judged continually benefic. But if it should have certain congenial figures to the apheta, and certain uncongenial ones as well, it will be irregular and neither always helpful nor always harmful. And if the *Hōroskopos* should be found to be the apheta, it will be necessary to examine the lord of the bounds at that time, and to recognize the kind of wind it runs with, or if it is upon a pivot point or rising or additive, and to compare with the remaining ones. Some, then, will have the opinion that this finding is worthless, but I say instead that it is quite natural and effective. For in the canonical compilations no one has discussed this detail differently when treating of this matter.

5. Concerning the Sect of the Stars

It is also necessary to consider the sect of the stars, for the Sun, Zeus, and Kronos rejoice when they are above the earth during the day, below the earth at night. But the Moon, Ares, and Aphrodite rejoice when they are above the earth at night, and below the earth during the day. Hermes goes with the sects of the ruler in whose bounds it lies.[2] Whence, for those who are born by day, if someone should be found to have Zeus, the Sun, and Kronos well-figured above the earth, it will be better than having them beneath the earth. Similarly also for the nocturnal planets, if someone should have them above the earth [at night], it will be expedient.[3] Aphrodite rejoices more when it is marking the hour or culminating, and the remaining stars rejoice when marking the hour or setting.[4]

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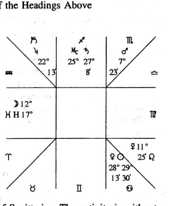
[1] That is, in this quadrant of the zodiac.

[2] This is the first time that we have seen this condition for the determination of the sect of Hermes. [Additional by RH] The more common rule stated mostly in later sources is that Hermes is diurnal when it rises before the Sun as a morning star, and nocturnal when it sets after the Sun as an evening star.

[3] *sumphoros*. This word suggests that being in sect helps a planet do its business more effectively.

[4] This is also a new condition of sect determination.



For an illustration, let the Sun be at the 29th degree, 30th minute of Cancer; the Moon at the 12th degree of Pisces; Kronos at the 27th degree, 8th minute of Sagittarius; Zeus at the 22nd degree, 13th minute of Capricorn; Ares at the 7th degree, 23rd minute of Scorpio; Aphrodite at the 28th degree, 13th minute of Cancer; Hermes at the 11th degree, 25th minute of Leo; the *Hōroskopos* at the 17th degree of Pisces; the Midheaven at the 25th degree of Sagittarius. The nativity is without a ruler since Aphrodite, the lady of the bounds of the Moon, fell under the Descendant. The apheta is the *Hōroskopos*. Hermes,[1] the lord of the bounds, was also itself found to have been declining under the Descendant. The *aphesis*, then, is from the *Hōroskopos* up to the side of a square and from the hurling of rays with regard to Kronos from a diameter onto the bound of a destroyer. For, Ares deviated its rays from the diameter because Zeus, being found on the same degree, prevented the destruction. He died then at 69 years. However, if Zeus had not prevented by trining, [2] he would have lived only 60[3] years.[4]

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[1] The Kroll edition here has Aphrodite, which is clearly an error, so that Pingree has substituted Hermes which is correct. [RH]

[2] Neugebauer here had "Jupiter in quartile" because of the error in Kroll edition in the position of Zeus. [RH]

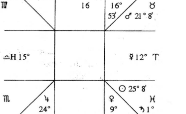
[3] Pingree and Neugebauer have 64 in their translations. But Pingree has the '4' in brackets indicating that it is questionable. The number '60' fits correctly with the method. [RH]

[4] L 75 in Neugebauer dated to about 10 P.M. July 19, 75 C.E. The position of Zeus gave Neugebauer some difficulty in dating the chart. His version of the text gave Zeus in Virgo rather than Capricorn. The edition that we used (Pingree) was later than that used by Neugebauer (Kroll) and the text had been emended to read Capricorn. This is undoubtedly justified because the chart appears twice more in the *Anthology*, once more in Book III and again in Book

[Commentary by RH] In this case the *aphesis* extends all the way to the square *in zodiaco* of the *Hōroskopos*, even though there is a possible opposition from Ares. According to Valens this is canceled by the fact that Zeus trines the degree of the opposition rendering it incapable of being a destroying degree. Clearly something else has happened to the text since ♃ at 22°♑13' does not trine the opposition to Ares. However, the computed Zeus is at about 5 ♑ which is very close to trine the opposition to Ares.

In the rising sign there are 13° left to rise. The ascension of Pisces is 20°. Therefore the remains of Pisces yield $^{13^\circ}/_{30}$ multiplied by 20° or 8°40'. Aries gives us another 20° and Taurus 24°. The degree of the square to the *Hōroskopos* is 17°♊. The last part of the arc then $^{17^\circ}/_{30^\circ}$ multiplied by the ascension of Gemini, 28° giving 15°52'. The sum then is 68°32', very close to 69 years that Valens gives as the actual life span.

Another. The Sun at the 25th degree, 8th minute of Pisces; the Moon at the 16th degree, 53rd minute of Gemini; Kronos at the 1st degree, 25th minute of Pisces; Zeus at the 24th degree, 18th minute of Sagittarius; Ares at the 21st degree, 8th minute of Taurus; Aphrodite at the 9th degree of Aquarius; Hermes at the 12th degree of Aries; the *Hōroskopos* at the 15th[1] degree of Libra; the Midheaven at the 16th degree of Cancer. The lights were declining. The *Hōroskopos* is the apheta in the bounds of Zeus, and Zeus was falling amiss. The nativity is without a ruler. The *aphesis* is up to the diameter of Ares at the 21st degree of Scorpio. That is, the planet standing upon the aphetic



IV. There the position is given correctly as Capricorn. Either position strangely enough works with the text as given. [RH]

[1] For some reason the text editor has bracketed the '5' in this number, leaving only 10 degrees of Libra. But in order for the *Hōroskopos* to be in the bounds of Zeus according to the Egyptian system, the text must read '15' as it stands.

bounds destroyed when hurling its ray upon the same bounds.[1] He died in his 51st year.[2]

[Commentary by RH] The note above pertaining to the degree of the *Hōroskopos* reveals a problem with the text. Pingree, the editor of the Greek, suggests that the position should be 10° Libra, but, as Schmidt points out in the note, such a position would be in the bounds of Hermes not Zeus. However, the ascensional times only work if 10° is used. Here is the math. If we use 10° Libra there are 20° left in Libra, which is $^{20}/_{30}$ or $^{2}/_{3}$ of the sign. The ascension of Libra equals 40°, $^{2}/_{3}$ of which is 26° 40'. The opposition to Ares is 21°♏ 08'. The arc within Scorpio to the opposition therefore is $^{21°08'}/_{30°}$ multiplied by the ascension of Scorpio, 36°. The result is 25° 21' which added to 26° 40' gives 52 years. The difference between this figure and the 51 years of the text can be attributed to different rounding practices. But clearly the value of 15°♎ would not give the proper result.

The aphetic bounds, then, and those of the malefics are destructive not only for those degrees upon which the destroyers lie or hurl their rays, but also whenever the *aphesis* comes about in the beginning of the bound. And otherwise, it is not only necessary to reckon the time of the *zōidion* that has rays hurled at it, but also the time of the one that hurls the rays, upon which the destroyer happens to be.

But whenever the Moon should be found to be the apheta, it behooves us to watch closely its preventions,[3] and the hexagonal, square, and diametrical sides to the *Hōroskopos* by ascension.[4] For, these will be judged efficacious, and especially in the *zōidia* equally-rising or those of equal ascension[5] or of equal power, or those hearing

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[1] It is clear from this that Valens is using the Egyptian bounds.

[2] L 110, 111 in Neugebauer dated about 7 P.M. March 15, 110 C.E.

[3] *kōlusis*. It is not clear that this is referring to a Sun/Moon conjunction as in the Latin word *preventio*, or to the preventing of the destruction by a benefic, as above where the same root word is used.

[4] This is evidently referring to aspects by ascension such as were discussed in Antiochus, section 15. A trine by ascension, for example, obtains when the two degrees occupied by the aspecting bodies are separated by 120 ascensional times, instead of 120 ecliptic degrees. It is more like a mundane aspect measured in right ascension.

[5] It is not clear whether, or how, equally rising *zōidia* should be distinguished from equal ascensional ones in this passage.

and seeing [each other], or in the degrees that pertain to antiscia.[1] Likewise, if the *Hōroskopos* should be found as the apheta, it is necessary to examine its distances from the Moon by ascension. But it seemed better to me from experience to judge the culminating degrees to be the fatal and powerful ones, both of the *Hōroskopos* and the Moon in relation to each other, and those diametrical to them. For when these are upon pivot points, they have acquired no ordinary power.[2]

The apheta, then, will be judged from the Sun, Moon, and *Hōroskopos*. Or the star that is found after the *Hōroskopos* and the others next in the order they happen to be found in the nativity will be judged by *zōidion* and by degree at 10 years, 9 months apiece.[3]

6. Concerning Winds and Changes[4]

It did not seem good to me that some had postulated the bounds for the seven-zoned sphere as 8, 7, 6, 5, 4[5] (and there is no harmony in this way), but it seemed better to postulate them from the houses and exaltations and trigons. For example, the house of the Sun is Leo, its

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[1] *antiskios*. Literally, 'throwing a shadow the opposite way.'

[2] In the text this section is followed by a section on the hostilities of stars and the places pertaining to crises taken from Critodemus. It is clearly out of place in this chapter. Since it is identical to text in Book VIII and is more suitable there, we will put the translation there.

[3] This short paragraph concludes the section after the interpolation mentioned above. [Additional by RH] This is the system known to Medieval astrology as Decennials. It is described in great detail in Julius Firmicus Maternus' *Mathesis* and has been described extensively in the journal *Considerations* by Ken Gilman.

[4] *tropos*. Since this text breaks off in the middle of its discussion of winds, it is not clear whether this heading refers to changes or one of the other meanings of this word.

[5] This is the system described by Ptolemy as the "Chaldean System", not to be confused with the Egyptian System or the system that Ptolemy found, known to us as the Ptolemaic System, used by Lilly, Coley, Gadbury *et al.* [RH]

exaltation Aries, its trigon Sagittarius;[1] these come to 3. The Sun, then, has 3 bounds for each *zōidion*. The house of the Moon is Cancer, its exaltation Taurus, its trigon Virgo, Capricorn; these come to 4. Likewise, then, the Moon has 4 bounds for each *zōidion*. The houses of Kronos are Capricorn, Aquarius, its exaltation Libra, its trigon Gemini; these come to 4. Kronos likewise has 4 bounds for each *zōidion*. The houses of Zeus are Sagittarius, Pisces, its exaltation Cancer, its trigon Aries, Leo. It has then 5 bounds for each *zōidion*. The houses of Ares are Aries, Scorpio, its exaltation Capricorn, its trigon Pisces, Cancer. It has then 5 bounds for each *zōidion*. The houses of Aphrodite are Taurus, Libra, its exaltation Pisces, its trigon Virgo, Capricorn. It has then 5 bounds for each *zōidion*. The house of Hermes is Gemini, its exaltation Virgo, its trigon Aquarius, Libra; it comes to 4. Similarly, there will be 4 bounds for each *zōidion*.[2]

In Aries, Leo, and Sagittarius, then, by day the Sun as the first will take 3 bounds, then Zeus as second 5, then Aphrodite 5, and the Moon 4, Kronos likewise 4, Hermes 4, and next Ares 5; together they come to 30. But inversely by night: Zeus 5, the Sun 3, the Moon 4, Aphrodite 5, Hermes 4, Kronos 4, Ares 5; together they come to 30. Similarly, in Taurus, Virgo, Capricorn by day: Aphrodite, the Moon, Kronos, Hermes, Ares, the Sun, Zeus. But by night: the Moon, Aphrodite, Hermes, Kronos, Ares, Zeus, the Sun. Next, for Gemini, Libra, Aquarius by day: Kronos, Hermes, Ares, the Sun, Zeus, Aphrodite, [the Moon]. But by night: Hermes, Kronos, Ares, Zeus, the Sun, the Moon, Aphrodite. Similarly, in Cancer, Scorpio, Pisces by day: Ares, the Sun Zeus, Aphrodite, the Moon, Kronos, Hermes. But by night: Ares, Zeus,

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[1] All three of these *zōidia* are in the triplicity of the Sun. But Leo is chiefly the Sun's *zōidion*, Aries chiefly its exaltation, and Sagittarius only its triplicity. [RH]

[2] It is quite clear from this paragraph and the next one that the word 'bound' applies to individual degrees within one group of bounds. Thus the plural is not used only to refer to the collective groups of individual degrees throughout the zodiac, but to a group of individual degrees within a single *zōidion*. This may be of some use in determining just what the word *horion* might mean.

the Sun, the Moon, Aphrodite, Hermes, Kronos.[1]

In order, then, that you show see that these are truly the bounds, know them also from the nature of the winds.[2] If the Sun should happen to be traversing its own bounds while the Moon or the master of the Sun's bounds testifies to it, the wind that is natural to the star will blow. For example, if the Sun is passing through its own bounds while the Moon testifies, an east wind will blow. And if Ares should testify, there will be a south wind and lack of dew. And if Kronos, a west wind, the cause of moisture. And if Zeus, a north wind resulting in dew. And if the Moon, a northeast wind. If Aphrodite, a southeast wind, inconstancy of wind, and storm clouds arise. If Hermes, a west and north wind, constancy of wind and heavy rain, a cause of thunder and lightening. If some of the stars should testify to the Sun and the Moon, for the nature of each it is always necessary to observe from which phase the Moon is being carried—either from a Conjunction or Whole Moon—and on what bound the phase is. And you make known the lord of the bounds and the stars present or testifying.[3]

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[1] It is not clear at this point whether Valens has introduced this set of bounds as an academic exercise intended to show how the "Chaldean" bounds should have been constructed, or whether he actually intended to use these bounds. He uses these bounds here only to predict winds. Other than this thus far all of the examples that he has given appear to use the Egyptian bounds. [RH]

[2] *aeros*. Literally, 'airs.'

[3] There is a significant lacuna at this point in the manuscripts.

Bounds According to Vettius Valens, Diurnal Charts[1]

Aries			Taurus			Gemini			Cancer			Leo			Virgo		
☉	3	3	♀	5	5	♄	4	4	♂	5	5	☉	3	3	♀	5	5
♃	5	8	☽	4	9	☿	4	8	☉	3	8	♃	5	8	☽	4	9
♀	5	13	♄	4	13	♂	5	13	♃	5	13	♀	5	13	♄	4	13
☽	4	17	☿	4	17	☉	3	16	♀	5	18	☽	4	17	☿	4	17
♄	4	21	♂	5	22	♃	5	21	☽	4	22	♄	4	21	♂	5	22
☿	4	25	☉	3	25	♀	5	26	♄	4	26	☿	4	25	☉	3	25
♂	5	30	♃	5	30	☽	4	30	☿	4	30	♂	5	30	♃	5	30
Libra			**Scorpio**			**Sagitt.**			**Capri.**			**Aquarius**			**Pisces**		
♄	4	4	♂	5	5	☉	3	3	♀	5	5	♄	4	4	♂	5	5
☿	4	8	☉	3	8	♃	5	8	☽	4	9	☿	4	8	☉	3	8
♂	5	13	♃	5	13	♀	5	13	♄	4	13	♂	5	13	♃	5	13
☉	3	16	♀	5	18	☽	4	17	☿	4	17	☉	3	16	♀	5	18
♃	5	21	☽	4	22	♄	4	21	♂	5	22	♃	5	21	☽	4	22
♀	5	26	♄	4	26	☿	4	25	☉	3	25	♀	5	26	♄	4	26
☽	4	30	☿	4	30	♂	5	30	♃	5	30	☽	4	30	☿	4	30

[1] The two tables of bounds presented here are not in the original text. They have been derived from the material in the text. [RH]

Bounds According to Vettius Valens, Nocturnal Charts

Aries			Taurus			Gemini			Cancer			Leo			Virgo		
♃	5	5	☽	4	4	☿	4	4	♂	5	5	♃	5	5	☽	4	4
☉	3	8	♀	5	9	♄	4	8	♃	5	10	☉	3	8	♀	5	9
☽	4	12	☿	4	13	♂	5	13	☉	3	13	☽	4	12	☿	4	13
♀	5	17	♄	4	17	♃	5	18	☽	4	17	♀	5	17	♄	4	17
☿	4	21	♂	5	22	☉	3	21	♀	5	22	☿	4	21	♂	5	22
♄	4	25	♃	5	27	☽	4	25	☿	4	26	♄	4	25	♃	5	27
♂	5	30	☉	3	30	♀	5	30	♄	4	30	♂	5	30	☉	3	30
Libra			**Scorpio**			**Sagitt.**			**Capri.**			**Aquarius**			**Pisces**		
☿	4	4	♂	5	5	♃	5	5	☽	4	4	☿	4	4	♂	5	5
♄	4	8	♃	5	10	☉	3	8	♀	5	9	♄	4	8	♃	5	10
♂	5	13	☉	3	13	☽	4	12	☿	4	13	♂	5	13	☉	3	13
♃	5	18	☽	4	17	♀	5	17	♄	4	17	♃	5	18	☽	4	17
☉	3	21	♀	5	22	☿	4	21	♂	5	22	☉	3	21	♀	5	22
☽	4	25	☿	4	26	♄	4	25	♃	5	27	☽	4	25	☿	4	26
♀	5	30	♄	4	30	♂	5	30	☉	3	30	♀	5	30	♄	4	30

7. From the Anthology of Valens concerning a Numerical Lot and Length of Life. The Same also in Regard to the Propitious Times, with Illustrations.

There is also another numerical procedure that joins together with the matter concerning length of life and that matter which concerns propitious and unpropitious times, which the king also explicated in a

mysterious fashion. Whence, if we should suitably find the predomination or the rulership, we will make use of the preceding instruction; but if not, of the instruction lying below.[1]

It will be necessary to examine whether the nativity is one of a Conjunction or of a Whole Moon.[2] And if it should be found to be of a Conjunction, it will be necessary to count the degrees from the Conjunction to the Moon at birth,[3] and to depart with an equal amount from the *Hōroskopos* in accordance with the next in succession. And wherever the number should leave off, the lord of the bound will be the ruler of the life and the *aphesis*. And if the nativity should be found to be of a Whole Moon, it will be necessary to count from the lunar degree at birth to the upcoming Conjunction, and to depart with an equal amount from the degree of the *Hōroskopos*, not in accordance with the next *zōidion*, but upwards as to the Midheaven.[4] And wherever it should leave off, the lord of the bound will be judged the ruler.[5]

It will also be necessary to survey the *zōidion* where the number left off, with which it is more associated, whether with the Sun (if in a

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[1] In this chapter we encounter a lot that recurs in the Medieval material. Guido Bonatti lists a part called the *Pars Hyleg* which is shrouded in mystery. Here we find that it is simply another kind of apheta and that it is used just as the more conventional apheta to determine a ruler which gives a number of years. The main difference between the Lot described here and that mentioned in Bonatti and other sources is that after a Full or Whole Moon the arc is measured from the natal Moon to the *next* New Moon and then subtracted from the natal Ascendant or *Hōroskopos*. In the Medieval version as described by Bonatti, the New Moon method is the same as here, but with the Whole Moon one subtracts the longitude of the Moon at the *preceding* Whole Moon from the natal Moon and the resulting arc is added to the *Hōroskopos*. [RH]

[2] It is clear from context that the Conjunction or Whole Moon nearest the birth is being referred to.

[3] *ektropē*. Literally, 'turning out.'

[4] This Valens' way of saying that one should subtract the arc from the Ascendant. [RH]

[5] This is Lot that the Arabic and Medieval Latin astrologers called the "Part of the Hyleg." Now we can see why it was called that. It is a survival from this much older system of finding aphetic points. Note that the preventional (Full Moon) computation is different from the Medieval method in that the arc from the lunar degree at the Full Moon is *subtracted* from the Ascendant, not *added* to it. [RH]

masculine *zōidion)* or with the Moon (if in a feminine *zōidion*). For if, when the Sun has the predomination, the *zōidion* where the number leaves off should also happen to be associated, and likewise also the lord of the bound should be harmonious with the Sun, and if it should happen to be well figured in relation to the Sun, it will impart the greatest of its years. But if the *zōidion* should be found congenial (that is, masculine for the Sun), and the lord of the bound should be found opposite to the Sun or in the decline of the *Hōroskopos* or in the places that pertain to eclipses,[1] it will become subtractor of time, or it will impart its least years.

Whence, it will be necessary to examine how the lord of the bound is figured in relation to the predominator and in relation to the lord of the *zōidion*. For if it should be found in congenial and profitable *zōidia*, the term of life will also be complete. And if it should be congenially figured in relation to the one, but unsympathetically in relation to the other, it will impart its mean years. But if the ruler of the *zōidion* where the number leaves off should happen to be unsympathetic in relation to the predominator and to the profitable *zōidion*, or in aversion, or occupying the Evil Spirit, the nativity will be without a ruler. And then it again behooves us to examine the predomination of the Sun and the Moon. And if the lord of the bound and of the *zōidion* should be somehow well and harmoniously configured, the *aphesis* will be judged from the degree of the bound.

Generally, then, for this teaching too it will be necessary to examine the ruler for its separation from the pivot points, just as was illustrated in the case of the *hōrimaia*,[2] and if it should be rising or setting, or outside or upon a pivot point, or has made an exchange[3] in relation to the lord of the *zōidion* and is unharmonious to it, it will also be necessary to judge of it accordingly. And similarly also, it will be necessary to consider the rays of the destructive planets and if the *aphesis* falls out in the beginning of the bounds or at the end. For thence it behooves us to reckon the nativities of short or long duration,

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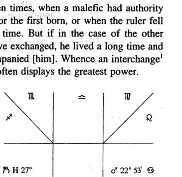
[1] The nodes of the Moon? [RH]

[2] This directive procedure has not yet been discussed in the text, at least not by name. It is mentioned in Book 3, *Tetrabiblos,* where it refers to a special case where the apheta is in the 7th or 9th places and is directed against the order of the signs instead of with the order of the signs.

[3] *enallassō*. That is, each planet is in the house of the other.

and those of twins. That is, often times, when a malefic had authority over the bound of the *aphesis* for the first born, or when the ruler fell amiss, the native lived a short time. But if in the case of the other native the bound or the ruler have exchanged, he lived a long time and support for his livelihood accompanied [him]. Whence an interchange[1] of a degree with a second one often displays the greatest power.

As an illustration, let the Sun be at the 25th degree, 18th minute of Taurus; the Moon at the 7th degree, 10th minute of Aquarius; Kronos at the 24th degree of Aries; Zeus at the 4th degree, 25th minute of Taurus; Ares at the 22nd degree, 53rd minute of Cancer; Aphrodite at the 28th degree, 16th minute of Gemini; Hermes at the 6th degree of Gemini; the *Hōroskopos* at the 27th degree of Capricorn. Since the nativity is of a Whole Moon, I took the interval from the lunar degree up to the Conjunction about to occur, which happened at the 2nd degree, 25th minute of Gemini. These come to 115 degrees. I walk back with these from the degree of the *Hōroskopos*. It leaves off at the 2nd degree of Libra. The *aphesis* is from thence up to the hurling of rays of the malefics. For, Kronos caused the destruction by hurling from a diameter, Ares from a square at about the same degrees. And Zeus was in aversion while Aphrodite had fallen amiss, which did not have the power to assist. The nativity lasted for 28 years, 9 months.[2]



[Commentary by RH] With the "Lot of *Aphesis*" (not the actual Greek term) at 2°♎ the distance to the destroying degree at 23-24°♎, the opposition of the Kronos and the square of Ares, is 22°. The ascension of Libra is 40° so that we get $^{22°}/_{30°}$ times 40° which gives 29°30', quite close to 28 years and 9 months.

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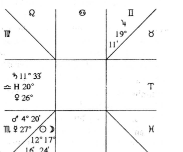
[1] *parallagē*.

[2] L114, V in Neugebauer dated to about 10 P.M. on May 13, 114 C.E. [RH]

Another. The Sun at the 12th degree, 16th minute of Sagittarius; the Moon at the 17th degree, 24th minute of Sagittarius; Kronos at the 11th degree, 33rd minute of Libra; Zeus at the 19th degree, 11th minute of Gemini; Ares at the 4th degree, 20th minute of Scorpio; Aphrodite at the 26th degree of Libra; Hermes at the 27th degree of Scorpio; the *Hōroskopos* at the 20th degree of Libra. I took, then, the interval from the degree of the Conjunction up until the lunar degree. These come to 5 degrees. I depart with these from the *Hōroskopos*. It leaves off at the 25th degree of Libra. The *aphesis* is from there up until the 5th degree of Ares in Scorpio. He died in the 12th year. If this encounter had not itself happened, he would have lived for the 84 years of Aphrodite.[1]



[Commentary by RH] The twelve years comes about thus. We have 5 degrees left in Libra from "Lot of *Aphesis*" to the end of the sign. This gives us $5^\circ/30^\circ$ times 40, the ascension of Libra, or 6°40'. Then we have the 5th degree of Scorpio as the destroying degree. This gives us $5^\circ/30^\circ$ times the 36° of the ascension of Scorpio. This is 6. The total 12°40'. Given that Aphrodite is in Libra in the first house and in its own terms. Hence it is the bound ruler of the "Lot of *Aphesis*". As such it would gives its full years except that the conjunction with Ares intervened.

[1] L127, XI in Neugebauer dated to about 3 A.M. on Nov. 23, 127. Neugebauer has some problems dating this one. The Sun is over 10 degrees off which could be attributed to someone's adding an ι (iota) which would have added a 10 to a 2 giving a 12. Also the other planets deviate slightly but in the wrong direction from what is normal with Valens' values [RH]

8. Concerning the Teaching of the Crisis of the Seventh and the Ninth

And we will give an illustration, just as the king indicated, of taking the interval from the rising of Seth[1] to the birthday for a crisis, and discarding much as possible of the conjoined number of days at $52^{1}/_{7}$[2] a time, and multiplying the left over days as many times as there were discardings, and examine whether the conjoined number from the multiplication should have the specific number of a crisis, with a defect.[3] For example, as a hypothesis let the conjoined numbers be 220 days. Discard four times at 52 days and $^{1}/_{7}$ a time. They come to 208 days and $^{4}/_{7}$, and there are 11 and $^{3}/_{7}$ left over. [Multiply this by 4 and the result is $45^{5}/_{7}$.][4] We say that this is the crisis of the seventh.[5]

And he says similarly to examine whether the crisis of the number of years should not coincide [with something], with a defect. For

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[1] *Sēth*. Another name for Sirius.

[2] This is one seventh of a 365 day year.

[3] *kat' elleipsin*. I think this means that the number should be less than some other number, that is, have a deficiency. This language, by the way, reflects geometrical usage (as in the case of an ellipse) where a given figure equals another, with a deficiency.

[4] This essential concluding step, though expressed in the general algorithm, is entirely lacking in the text, and is also not supplied by the text editor. However, the upcoming argument does not make any sense unless it is inserted.

[5] This algorithm describes a kind of inverse harmonic. The year is divided into seven equal parts. A day falling within one of those divisions is reassigned to one of the earlier divisions going as far back as the first, or else to the same division if the day falls toward the end of the division. It is thus only the seventh division that reassigns its own days back throughout the entire year. The ordinary harmonic (as conceptualized by Vedic astrology, for instance) would reassign any member of a given division to the divisions ahead of it to fill out the entire circle. The procedure here does not, it is true, make a division of a *chart*, but rather the year itself. However, it is an easy step to apply the same reasoning to the degrees of the zodiac. And it would take very little imagination to treat these seventh divisions in the manner of an ordinary harmonic, particularly since the Greeks did use such a procedure in the case of the 13th harmonic. This in quite important since it means that the Greeks were flirting with seventh divisions quite early (the procedure here is explicitly attributed to Nechepso and Petosiris), and this kind of thinking has often thought to be unique to Vedic astrology.

example, if the underlying support for some illustration should be 47 years, and the crisis of 45 years should coincide [with it], the resulting [number] will be diminished since the crisis of the years of the support has coincided, with a defect.

And he said that if the crisis of the seventh should fall upon that of the ninth, the matter will be unharmonious. For example, the crisis of the seventh had [4]5[1] degrees. These are analyzed in regard to 9; for 5 laid out nine times becomes 45. The crisis of the seventh, then, coincides with the crisis of the ninth.[2] If, now, the crisis of the number from the years should coincide by defect, and the aforesaid should come about, it will not have the power to cut down the underlying support, but the years apportioned are lived. But if it should be harmonious, the determination that pertains to the crisis will curtail it in the aforesaid fashion. And to summarize, we said to multiply by $5^1/_4$, and to employ it in the same fashion as with the 52, and to inquire of the first crisis found for the ninth if the crisis of the seventh coincides with it.

It does not please some that the beginning has been made from the rising of Seth. It is possible, then, that this has been done in a special way for the purpose of illustration since we have found some who make the beginning of the year differently depending on the zone. Let a more natural reckoning, then, be to depart from the Conjunction before the Dog Star up to the birthday. For, most have affirmed this to be the beginning of the year.

Let this, now, be quite briefly the procedure for the days of the seventh and ninth. To some it seems better to seek the days of the seventh for nocturnal nativities, and the days of the ninth for diurnal nativities, with similar procedures for both. And the reckonings pertaining to sevenths will be related to Ares, those pertaining to ninths to Kronos. And these also possess an exchange of crises in both cases. That is, for the Sun and the Moon Kronos will be the [planet] of the seventh, Ares the [planet] of the ninth. This is because Capricorn and

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[1] The text has only '5' here, but the overall argument seems to call for '45.'

[2] The text seems corrupt here. The crisis of the ninth referred to here is not calculated in the same way as the crisis of the seventh above, but in the fashion of the crisis of the ninth *day* described later in this chapter. Perhaps the loss of the crucial line in the first paragraph caused some later writer to rewrite the text here in accordance with the upcoming notion of a ninth.

Aquarius (which are the dwelling places of Kronos) are opposed to Cancer and Leo from the seventh place, while Aries is the ninth from Leo and Cancer the ninth from Scorpio. But it is more naturally taken from the exaltation of the Moon, Taurus, Ares being the [planet] of the seventh because of Scorpio, and Kronos that of the ninth because of Capricorn.

As an illustration, let it be the 3rd year of Hadrian, the 27th of Athyr at Alexandria, and seek for the 17th of Antoninus, the 11th of Phamenōth after this. I took the full 35 years, with 3 [days] remaining for the birth month, and from Choiak to Mechir at two for each month, and with the five sevens being divided out, 9 are left over. And [adding] the 11 days of Phamenōth, and they all come to 20. And there are 8 intercalary days. The days all come to 28. Let the 11th of Phamenōth, then, be a climacterical day of the seventh. Consider, then, what regards the *zōidion* and the Moon.[1]

The day of the ninth is found as follows: I multiply the full years by $5^1/_4$ since each year has 40 nines with $5^1/_4$ left over, with each of the full months being multiplied by 3 since each month has three nines with 3 days left over, and collecting together the remainders up to the day in question, I subtract as far as possible at 9 per time. I consider if the remaining days fill up nine. And thus it will be a climacterical day just as for the sevenths. And it will be necessary to make use of the same argument for the month and the year.

The climacterical *zōidia* of the seventh are Aries, Libra, Cancer, Capricorn; of the ninth, Taurus, Leo, Scorpio, Aquarius; and the common ones are Gemini, Sagittarius, Virgo, Pisces.

9. Teachings Pertaining to Conjunctions and Whole Moons and Conception in Relation to the Ascending Node that Concern Length of Life

Since I keep mentioning my lack of malice when making a cross-examination for each heading, in order that I will not seem to do this

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[1] This procedure and the following one for the day of the ninth simply determine whether any given day in a native's life is a multiple of the seventh and ninth day from birth. It is thus not an inverse harmonic procedure as was described earlier in this chapter.

out of conceit, understand that when I revert back to the books of the ancient compilers, their account is full of display and affectation in order to be able to astound the souls of chance persons and the unlearned, but of a truth, to those in the know, it is unattainable and hostile. For, by wasting most men's time and beguiling them, it draws a circle of life[1] around them and keeps them completely within its bounds. Let someone encounter the so-called *Vision* of Critodemus, how it has a beginning which is fantastic and the remainder full of marvels for the ignorant: "One who sailed on the open sea," he says, "and traveled many paths in solitary was thought worthy by, the gods of meeting with a safe harbor and the most secure of resting places." Then he gives an exposition of the sects and transfers[2] with the most terrible oaths, and after deifying certain procedures for other chance persons, and showing himself off to advantage throughout this book, he symbolized[3] how one's all is encompassed by the powers of others, encasing the truth of the teachings[4] in indeterminate material. Now, it is fitting to exhort and astonish a man who has had much experience and who has become the leader of those who seek for themselves. For, by imparting these things in a mysterious and colorful manner, he won over many admirers to the canonical tabulations and argumentative compositions in prose. Some of these admirers, by dismissing the random talk and carefully following out the apparent headings with much effort, got commendation and excellence bestowed upon the man; others, in taking it up with a disposition incapable of labor obtained censure for the theory. But my account is bridled and didactic, I believe, and will also be without remorse[5] for chance persons, in order that hostile dispositions should again embrace it through the actuality of what has been argued and what will be said.

In having made the above disposition of the ruler and the

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[1] *hous men tou zēn periegrapsen*. This seems to refer to a spell.

[2] *paradosis*, That is, the handing over of the chronocratorship.

[3] That is, the affect of Critodemus' own compositional style on the minds of ordinary men imitates the way in which men are at the mercy of the stars. Valens implies that this was Critodemus' intention and the deeper meaning of his writing.

[4] *mathēma*.

[5] That is, will make no concessions to the chance reader such as using poetic imagery in the way that Critodemus did.

destructive hurling of rays, and in having tested [the method] of the numerical lot and the destructive and powerful places, I did not wish to conceal but rather to share. Before all, then, for every nativity it will be necessary to examine whether it has predomination or rulership. If it should be found thus, it behooves us to make use of the terms[1] mentioned earlier.

However, if the nativity should be found to be without a ruler or without a predominator, since it is destroyed by no malefic ray, when we know the prenatal Conjunction or Whole Moon to the degree for both nocturnal and diurnal natives, it behooves us to take the interval from the degree of the Conjunction or Whole Moon up to the *Hōroskopos* or other pivot point, but more powerfully upwardly to the Ascending or Descending Node, just as it moves according to the cosmos. Then, when we know the multitude of the number, it is necessary to depart with the same degrees from the degree of the *Hōroskopos* upwards to the Midheaven. And wherever the leaving off should occur, it is necessary to reckon how many years are joined together from the *aphesis* in regard to the ascension for the zone at which someone is born, and to produce these.

But if when the nativity is diurnal the number should be superabundant, it is necessary for us to subtract the pivotal interval (that is, from the *Hōroskopos* up to the Midheaven) from the interval from the Conjunction or Whole Moon up to the Ascending or Descending Node, again dealing with the remainder in the same fashion upwards from the *Hōroskopos* to the Midheaven.

For the nocturnal nativity, after taking the interval from the Conjunction or Whole Moon up until the Ascending or Descending Node or else pivot point, it behooves us to depart with the same degrees from the degree of the *Hōroskopos* in the order of the *zōidia,* and to show forth the years by reckoning them in accordance with the ascensions of the place where the number leaves off. And if the number should be superabundant, after subtracting the pivotal distance (that from the *Hōroskopos* to the subterraneous pivot), it behooves us to depart with the remainder from the descending degree in the order of the *zōidia* up to the Midheaven, and the conjoined number in relation to the ascension will be the longevity.

For the most part, wherever the Ascending or Descending Node or

[1] That is, the greatest, mean, and least planetary periods.

the Conjunction or Whole Moon should incline—that is, whether the hemisphere under the earth or above it—it is necessary to also perform the *aphesis* in it from the *Hōroskopos* or Descendant. And if the *Hōroskopos* or Ascending or Descending Node should be found upon the *zōidia* of the Conjunction or Whole Moon, or on the diameters or squares to them, it is necessary to depart with the conjoined number of the interval in the order of the *zōidia* from the *Hōroskopos* by day, but from the Descendant by night. And the square of the Ascending Node also has destructive power, but above all an *aphesis* to the degree from the Sun and Moon to the Ascending Node and its diameter or square.

There are also times when there is a predomination or rulership, and the sect itself[1] concurs with the *aphesis* or rulership and has power for destruction. If, then, the predomination should be found to be congenial[2] and the apparent ruler imparts the times, then the *aphesis* of this upward or downward treatment in relation to the excessive part of the ascensions will be judged for those who die immediately or for those who die in the womb. And let the same procedure be supposed for the conception. But one should preferably make use of the *Hōroskopos* of the birth. And the conception also destroys alone if one should indeed make use of the Conjunction or Whole Moon in relation to the Ascending or Descending Node, and in relation to the pivot points. And if the same years from the birth and from the conception should be found to be quite close, the death will have been incontrovertibly discovered.

10. How to Find Precisely the Sun, the Moon, and the *Hōroskopos* in a Conception

We will explain the approximate[3] finding quite briefly. For every nativity the square of the Sun is the conception *zōidion.* Now, sometimes it is indeed the triangle whenever the Sun should happen to be of many degrees, and especially in the *zōidia* of short ascension. But

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[1] This probably means whether the chart itself is diurnal or nocturnal in accord with the predominator. [RH]

[2] *oikeiōs*. In accordance with the sect of the chart?

[3] *kata platos*. Literally, 'with latitude,' or 'loosely,' which would seem to contradict the 'precisely' in the chapter heading.

in the *zōidia* of long ascension, it is with regard to the hexagon. And wherever the *Hōroskopos* of the birth should fall out, from there infer the Moon at conception. And in this way recognize whether the conception happened to pertain to a Conjunction or a Whole Moon.[1]

For example: the Sun in Aquarius; the Moon in Scorpio; the *Hōroskopos* in Virgo. The Sun at conception was in Taurus, the Moon in Virgo. It is clear that the conception is conjunctive. For, the Moon (that is, the *Hōroskopos*) has not yet gone past the diameter of the Sun at conception. And if the *Hōroskopos* (that of the birth) should be found beyond the diameter of the Sun at conception, the conception will be that of a Whole Moon.

It is also necessary to make the same selections for the conception as have been explained for the birth. For the most part, those having a conjunctive conception are those who die in a Whole Moon, and those having a conception at Whole Moon die when the Moon is conjunctive.

Otherwise. For those who know in what *zōidion* the Conjunction or Whole Moon occurred, count from the same degree in order up to the Ascending Node, and if the nativity is diurnal depart with the conjoined multitude from the *Hōroskopos* downward; but if the nativity is nocturnal, backward to the Midheaven. And if the Ascending Node should fall upon the Midheaven, it is necessary to depart with the conjoined number from the Midheaven; if the nativity should be diurnal, downward to the *Hōroskopos,* but if it should be nocturnal, upward to the Descendant. And if the Ascending Node should somehow happen to fall upon the Descendant, when the nativity is diurnal, depart with the number from the Descendant to the Midheaven; but if it is nocturnal, to the subterraneous pivot point. And if the Ascending Node should happen to be in the subterraneous pivot point, and the nativity should be found to be diurnal, depart with the multitude of the number upward from the subterraneous pivot point; but if it should be nocturnal, toward the Descendant from the subterraneous pivot point.

As an illustration, let the Ascending Node be at the 23rd degree of Gemini, the Conjunction in Pisces at about 8 degrees, the *Hōroskopos* at the 4th degree of Pisces, the Midheaven at the 13th degree of Sagittarius. I took the [degrees] from the Conjunction up to the Ascending Node; these come to 105. I depart with these from the

[1] This is the Trutine of Hermes which is also described in chapter 21 of Book I. [RH]

Hōroskopos since the nativity is diurnal. It leaves off at the 19th degree of Gemini. For the 2nd zone, 79 years, [4] months most nearly. He lived just so many years.[1]

[Commentary by RH] This result comes about from the following computation. Starting with the *Hōroskopos* we have 26° left in Pisces. That comes to $^{26°}/_{30°}$ times 20° (the ascension of Pisces) or 17°20'. We add to this the ascensions of Aries, 20°, and Taurus, 24°. For 19°♊ we do the following computation. We take $^{19°}/_{30°}$ times the ascension of Gemini, 28° which gives 17°44'. The sum of these gives 79°04'.

I arranged these selections, which I myself have used. For in a nativity by means of the aforementioned terms.[2] I also examined whether two or three or more should concur in the same way, and thus I infallibly made my affirmations concerning death. Whence I explained that it is neither without purpose nor at random that every teaching is harmonious by itself or when compared to another. If someone should foster every teaching, he will possess the truth of the matters in question, one that is easily captured. Now, we have indeed described certain teachings[3] in a mysterious way as far as the distinguishing and comparing[4] [abilities] of chance persons are concerned, though not because we jealously keep them for ourselves or keep ourselves aloof, but rather because we wish to promote a certain additional zeal and steadfastness for the study.[5] For, everyone in possession of an undisciplined mentality believed the gift to be ungracious, but he who [is disciplined] with work and inquiry cited not only pleasure but also success in the treatment.

As an illustration, let the Sun be at the 1st degree of Taurus, the Moon at the 16th degree of Gemini, the *Hōroskopos* at the 14th degree of Taurus, the Conjunction about 27 degrees of Aries, the Ascending

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[1] L 75,1 in Neugebauer. No planets are given except the preceding New Moon in 8°♓. This does not allow an unambiguous dating. [RH]

[2] This would appear to be a reference to the least, mean, and greatest periods of each planet.

[3] *tina*. Perhaps, 'a certain teaching' in the singular.

[4] *diakrisis kai sugkrisis*. The activities that the discursive intellect (*dianoia*) performs.

[5] *mathēma*.

Node at the 25th degree of Capricorn. I took the [degrees] from the Conjunction upwards to the Ascending Node; these come to 92. I departed with these upwards from the degree of the *Hōroskopos*. It left off at the [1]2th degree of Aquarius. Now, at the zone of Alexandria the 92 degrees assemble together as 70 years. He died in the 70th year and the 1st month. And from the conception thus: Since the Whole Moon of the conception took place at the 21st degree of Capricorn . . .[1] which approximate the years found.[2]

[Commentary by RH] We cannot reproduce the logic of these calculations.

Another. The Sun at the 29th degree of Aquarius, the Moon at the beginning degrees of Aries, the *Hōroskopos* at the 18th degree of Capricorn, the Conjunction at the 26th degree of Aquarius, the Ascending Node at the 16th degree of Scorpio. I took [the degrees] from the Conjunction upwards to the degree of the *Hōroskopos;* they came to 38. I departed with these from the degree of the *Hōroskopos* downwards. Approximately 33 years are assembled in the first zone. He lived for 32 years, 5 months. The place of the conception did not have the *aphesis*. For, the Whole Moon of the conception and the Ascending Node happened to be at the same degrees. Whence he had a precarious birth and a violent end.[3]

[Commentary by RH] This computation works. As one goes from 18° of Capricorn, there are 12° remaining in the sign. This gives us $^{12°}/_{30°}$ times 28°, the ascension of Capricorn, or 11°12'. From there to 26° Aquarius is $^{26°}/_{30°}$ times 24°, the ascension of Aquarius, or 20°48', the sum being 32.

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[1] Lacuna in text.

[2] L 74, IV in Neugebauer. Not all of the planets are given, but Neugebauer gets April 19, 74 C.E. at about 7 A.M. [RH]

[3] L 115, II in Neugebauer at about 4 A.M. on Feb. 15, 115 C.E. The chart is incomplete. [RH]

11. Concerning the Lot of Fortune in Regard to the Matter of Length of Life with Illustrations, in which are also the Least Years of the Stars

I have also found this choice for length of life to have been entwined[1] in a variety of ways by the ancients, but I have made my own judgment after conducting an investigation based on experience, and I believe that it is more satisfactory than most. For in the 13th book, after the prooemium and the disposition of the *zōidia,* the king[2] attacks the Lot of Fortune from the Sun, the Moon, and the *Hōroskopos,* which he mostly works with and makes mention of throughout the whole book, and which he judges to be a supreme place.[3] Concerning the Lot of Fortune, he has indeed presented the inversion and reversal as a riddle.

> "And the Sun, beginning for all eternity from the morning, hands over the vault[4] when it completes the circle in the evening, during which time it is visible, but when night is coming on, the Moon does not always happen to be bringing light, but sometimes in the evening it is setting while being visible, sometimes it remains [visible] up to some part of the night, and sometimes it makes its passages through the completion of the night, wherefore it has entirely entrusted the circle to the Sun."

Different [writers] have said different things about this thought, but it seems to me that for a diurnal nativity one should take degrees from the Sun to the Moon and an equal amount from the *Hōroskopos.* However, for a nocturnal nativity, as often as the Moon is above the earth (that is, up to the point where it sets), one should take from it to the Sun and an equal amount from the *Hōroskopos;* but after the Moon's setting, from the Sun to it.[5] For to say "on which account it has

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[1] It is odd how the weaving, braiding, sowing motifs keep recurring.

[2] Evidently another reference to the text of Nechepso and Petosiris.

[3] Compare the quote from section 3 of Book 2, also attributed to the very same 13th book of Nechepso and Petosiris.

[4] *kutos.*

[5] This text clearly states that the diurnal formula for the Lot of Fortune should be used whenever the Moon has set, even if the Sun is below the horizon. The problem is that nowhere in this book, or in any of the others we

entirely entrusted[1] the circle to the Sun" seems to mean this.[2] And it will be necessary to examine in what sort of place the Lot fell out and to surmise the lord for this place. Then, it will be necessary to survey in what kind of *zōidion* the lord of this *zōidion* happened to be; third, the ruler of this [*zōidion*]. For from these three places and their rulers, the longevity will be found in accordance with the three terms.[3]

For example, each of the stars has mastery over its own period—Kronos, then, 30 years, Zeus 12, Ares 15, the Sun 19, Aphrodite 8, Hermes 20, the Moon 25. Similarly also, each [of the *zōidia*] has mastery over its own ascensions by zone. It will be necessary to compare [with them] by zone, then, whether the Lot is upon a pivot point and having dealings, or post-ascensional, or declining, and [to compare] the rulers of the *zōidia*, just as the ancient one[4] mentioned when he said: "Every star that is upon a pivot point gives the totality of its own times, but when not on a pivot point it imparts as much as remains in arrears from its own numbers." And they will also impart their complete periods and ascensions whenever they should happen to be well situated. But also sect-mates[5] that are

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have seen thus far, has Valens followed this method. Instead he follows the more common practice of using the nocturnal formula whenever the Sun is below the horizon. [RH]

[1] *paregguaō*.

[2] This passage confirms that writers such as Valens had to interpret a written text that is often enigmatical. They were not basing their remarks on an oral tradition. In the present case, the ambiguity in the root text gave rise to radically different calculations for the Lot of Fortune. We may surmise that other significant differences amongst the Greek astrologers may be due to different readings of the same passages.

[3] *horos*. See second paragraph below. We are not talking about the dignity here, but the least, mean, and greatest periods, which are the "terms" in this relative proportion, and are perhaps so named because they have to do with the "term" or limit of one's life. This may give a clue as to the meaning of the word *horion* (bound) used of the dignity, which is either a diminutive or a locative formed from the present word (just as *zōidion* is either a diminutive or locative formed from *zōion*). Since the total number of *horia* assigned to each planet is equal to the number of years in its complete period, which is a *horos*, perhaps each *horion* is regarded as a lesser version of that *horos*.

[4] Nechepso and Petosiris again.

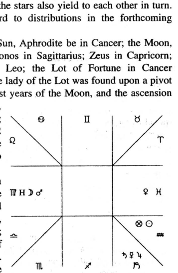
[5] Stars of the same sect.

co-present, or should be witnessing, or should happen to be in their own *zōidia* impart [their times] together, unless both sects should be doing the imparting.

And he [said] similarly. First it is necessary to reckon the numbers, hours, days, months, then years, and make use of the three terms—least, mean, complete—additionally setting together the first with the second, or the second with the third. For often this procedure imparted days, that one months, that one years [depending on] the differences of the profitable *zōidia* and the rulers, or the differences in the causes of affliction and opposition. And beyond the years they additionally impart months equal to the numbers.

The Spirit and the *hōroskopic* place have the same role as the Lot in the distribution whenever the places that pertain to the lots or their lords should fall amiss, especially whenever the Lot should yield up the distribution to the Spirit. For, the stars also yield to each other in turn. And we will clarify in regard to distributions in the forthcoming account.[1]

As an illustration, let the Sun, Aphrodite be in Cancer; the Moon, the *Hōroskopos* in Pisces; Kronos in Sagittarius; Zeus in Capricorn; Ares in Scorpio; Hermes in Leo; the Lot of Fortune in Cancer occupying the Good Spirit. The lady of the Lot was found upon a pivot point. It established the 25 least years of the Moon, and the ascension of Cancer in the second zone, 32 years, and with Zeus being the ruler of the Moon, 12 years; these come to the same 69 years. He died at just so many years.[2]



Another. The Sun in Aquarius; the Moon, the *Hōroskopos* in Virgo, and likewise Ares; Kronos, Zeus, Hermes all in Capricorn; Aphrodite in Pisces; the Lot of Fortune declining in Aquarius. Since the lord occupied the

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[1] That is, Book 4.

[2] This is L75 again. See page 46 and note 4.

Good Fortune, it imparted its own 30 years and same number of months since it was in its own *zōidion.* Zeus, being present along with it, imparted a year. He died in his 34th year.[1]

[Commentary by RH] The 30 years of Aquarius is not from its ascension but from Kronos, its ruler. Here we also see a method for determining when a ruler gives months instead of years. From this and later writings we see in general that any planetary period that can be measured in years can also be measured in months or days. This is perhaps the ancestor of the reasoning that has led to modern progressions in which days and months are substituted for years, although the direction of the substitution is in the reverse direction.

For every nativity, then, one must observe the precepts written above in the beginning, and the phases and the degrees, so that we should not be found guilty of mentioning and writing the same things for each type, as I was indeed under the necessity of attaching nativities by way of illustration.

12. Concerning Crisis Times[2]

There are also crisis times according to lots, and especially when malefics are co-present or witnessing the Fortune: in a diameter, every seven years;[3] in a triangle on the right, every 9 years; in a triangle on the left, every 5 years; in a square on the right, every 10 years; in the square on the left, every 4 years; when they are causing harm in a hexagon on the right, every 11 years; in a hexagon on the left, every 3 years; when preceding the Fortune, every 12 years; and when in contact with it, every 2 years.

If the planet allotted the Fortune should be present upon Aries, [a crisis] will obtain every 19 years, upon Taurus every 25 years, upon

[1] L 135, 1 in Neugebauer at about 8 P.M. on Jan. 20, 135 C.E. There is a typo in Neugebauer. The text references this chart as being in Book II.

[2] *klimaktēr.* Literally, 'rungs,' (as on a ladder).

[3] *dia tōn ebdomadōn eniautōn.* This phrase could mean either 'every seven years,' or 'for seven years.' The former seems more likely since the crises we have talked about earlier occur in certain years at regular intervals. However, there is no way of deciding on the basis of context alone. The same remark applies to the phrasing in the next paragraph.

Gemini every 20 years, upon Cancer every 25 years, upon Leo every 12 years, upon Virgo every 8 years, upon Libra every 30 years, upon Scorpio every 15 years, upon Sagittarius every 12 years, upon Capricorn every 8 years, upon Aquarius every 30 years, and upon Pisces every 15 years.

[Commentary by RH] In the first of the two preceding paragraphs, the periods are clearly derived from profections through the houses. In the second of the two paragraphs each of the periods is the small or minor period of one of the triplicity rulers of the sign in question. What is not quite clear is why the particular one of the three possible triplicity rulers has been selected in each case.

13. Mean Years of the Stars

The mean years of the stars are these: Kronos, 45; Zeus, 49; Ares, 42; Aphrodite, 46; Hermes, 48; Sun, 64; [Moon, 67]. They impart these years, then, along with the periods and ascensions of the *zōidia,* whenever they happen to be having dealings.[1]

The mean years in a different manner: By setting together the great period and the least period of each star you will find the mean years. For example, the complete years of Kronos are 57 and the least 30; they come to 87, half of which is $43^1/_2$. The complete years of Zeus are 79 and the least 12; they come to 91, half of which is $45^1/_2$. And similarly for the remaining stars.

Since the ascensions of the *zōidia* according to Hypsicle's *Ascensional* fail if the time should amount to a year or two, [. . .].[2] For, the king explicated the ascensions of the 1st zone only.

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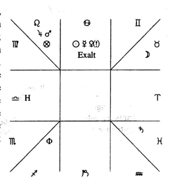
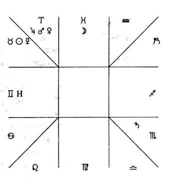
[1] This is the first time we have seen these mean periods for the planets. Unfortunately we have no idea whence they are derived. The ones in the next paragraph are the ones usually presented in other books. [RH]

[2] Lacuna in text.

For example, let the Sun, Aphrodite, Hermes be in Cancer; the Moon in Taurus; Kronos in Pisces; Zeus, Ares in Leo; the *Hōroskopos* in Virgo. The ascension of Virgo in the 1st zone is $38\frac{1}{3}$.[1] And since the lord, Hermes, occupies the Good Spirit in Cancer, it gave an ascension of $31\frac{2}{3}$. These come to 70. He lived for just so many years.[2]



Another. The Sun, Hermes in Taurus; the Moon in Pisces; Kronos in Scorpio; Zeus, Ares, Aphrodite in Aries; the *Hōroskopos* in Gemini. The ascension of the 2nd zone is 28. Hermes gave 24, the ascension of Taurus; also Ares, Aphrodite of Aries gave 15.[3] He died in his 67th year.[4]



[Commentary by RH] The ascension of Gemini is of course 28°. Hermes rules Gemini and is in Taurus which has an ascension of 24°. Aphrodite rules Taurus and is conjunct Ares in Aries which it rules.

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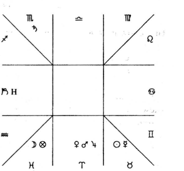
[1] The usual value is 38°53'20". [RH]

[2] This is L 82 in Neugebauer again which appeared in Book II, chapter 22. It has been dated to about noon on July 9, 82 C.E. However, here Aphrodite has been misplaced in Cancer instead of Virgo. This rendition of the chart goes along with the text as it does not affect the methodology. [RH]

[3] Apparently Ares gives its small years to the sum because it is the lord of the *zōidion* of Aphrodite and it is in Aries, its own sign. [RH]

[4] L 102, IV, a in Neugebauer, dated to about 8 A.M. on April 30, 102 C.E. [RH]

Ares gives 15 years from its small period. Hence the total.



Another. The same position of the stars only at a different nativity, except that the *Hōroskopos* was in Capricorn, the Lot of Fortune in Pisces. The ascension of the 2nd zone is 20, and the period of Zeus being 12, and since it is in Aries with an ascension of 20, and the period of Ares being 15, these come to 67. He lived for just so many years.[1]

[Commentary by RH] This example shows the rather complex way in which periods of planets and the ascensions of *zōidia* can be combined into a sum for computing a life expectancy. The central difficulty is that it hard to tell when one should employ one method of combining the periods over another.

Though I would have preferred that the books compiled by me were more specific, since they have been addressed to my young pupils so that they might have an easily grasped introduction, I did not have the time to rearrange them more clearly because of having strained my vision and having had my intellect weakened by much suffering with the loss of my most esteemed pupil. Whence one must make allowances.

The 3rd book of the Anthology of Vettius Valens has been completed.

[1] L 102, IV, b in Neugebauer dated to about 10 P.M. on April 30, 102 C.E. just as the previous chart but with the different Moon and *Hōroskopos*. [RH]

Appendix I
Translation Conventions

The following words consistently translate the indicated Greek word.

ruler, rulership: *oikodespotēs, oikodespoteia*
ruler: *kurios*
master, mastership: *despotēs, despoteia*
-lord: *-kratōr* (as in *horatokratōr*, lord of boundaries)
-steward: *-dektōr* (as in *oikodektōr*, steward of the house)
co-ruler: *sunoikodespotēs*, see notes to chapter 13 of Hephaistio, Book I.

zōidion: zōidion (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
place: *topos* (See **General Note** in Paulus Alexandrinus.)

sect: *hairesis*
boundaries: *horia*
face: *prosōpon*
trigon: *trigōnon*, i.e., triplicity.
house: *oikos*
kinship, familarity, congeniality: *oikeiōsis.*
affiliation: *sunoikeiōsis.*
dwelling: *oikotēr*
exaltation: *hupsōma*
depression: *tapeinōma*

figure: *schēma*
figuration: *schēmatismos*
configuration: *suschēmatismos*
to figure: *schēmatizō*
to configure: *suschēmatizō*
to come to the attention of (by application, etc): *hupodedeiktai*

east: *heōios* (also sometimes translated as 'morning')
west: *hesperios* (also sometimes translated as 'evening')
oriental: *anatolikos*
orient: *anatolē* (sometimes in plural)
occidental: *dutikos*

occident: *dusmos* (sometimes in plural)

to contemplate: *theōreō*
to regard: *epitheōreō*
to scrutinize: *katopteuō*
to testify or bear witness to: *epimarturō*

All four of the above words appear to refer to aspect relationships. The words *theoreō* and *katopteuō* refer to aspects in either direction, i.e., into preceding and succeeding signs. However, *katopteuō* seems to have a negative overtone suggesting that it refers particularly to difficult aspects. The word *epitheoreō* is limited to aspects into the succeeding signs but, like *theoreō*, can refer to both difficult and good aspects.

hurling of rays: *aktinobolē*
superiority: *kathuperterēsis*
to tithe (in the active sense of to levy a tax): *epidekateuō*

hōroskopos: *hōroskopos*
to mark the birth-hour: *horoskōpeō*
to divide the hour: *Hōronomeō* See the **General Note** to the Anonymous.
midheaven: *mesouranema*
to culminate: *mesouraneō*

pivot: *kentron*
pre-ascension: *proanophora*
post-ascension: *epanophora*
decline: *apoklima*

rise: *anatellō*
arise: *epitellō*
set: *duneō*
hide: *kruptō*
co-rise: *paranatellō* See **General Note** in the Anonymous.
ascend, (of nodes): *anabibazō*
descend, (of nodes): *katabibazō*
contact: *kollēsis*
application: *sunaphē*

separation: *apporoia*

circumambulation: *peripatos*

degree: *moira* (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)

monomoiria: monomoiria (See the sections in Paulus Alexandrinus on *monomoiria.*)

crisis: *klimaktēr*

to take delight in, rejoice: *chairō*
to have dealings with: *chrēmatizō*
Such dealings evidently include any or all of the administrative or governing functions (i.e., dispositions) performed by the planetary ruler. master, lord or steward. Possibly the planet's role as spear bearer, and any configuration it enters into.

enclosure: *perischesis*
containment: *emperischesis*

illustration: *hupodeigma*

A somewhat irregular word for 'example', that has just a trace of 'sign' or 'token.'

image: *eikōn*

Another irregular word for example that may have the sense of a visualization.

occupancy: *Epochē* See the **General Note** in the Anonymous.

under bond: *sundesmos.*

Literally, that which ties together. Evidently a more general kind of connection than conjunction *(sunodos).* See Paulus, Chapter 35.

commencement: *katarchē*
beginning: *archē*

aphesis, apheta, aphetic: *aphesis, aphetēs, aphetikos.* Apheta is a Latinized form of *aphetēs.* Derived from *aphesis* which has been replaced by the word 'prorogation' in later literature, although the two words do not have the same root meaning. Hence apheta = prorogator, and aphetic = prorogatory. *Aphesis* is actually a 'releasing' or 'discharging' or 'starting', literally 'a hurling away from'. The word was later also replaced by the term 'hyleg', which is conceptually very different meaning the 'giver of life', although the usages of the hyleg and the apheta makes them functional equivalents.

We are not yet secure enough in the exact meaning of the word to give it a real English translation, however, these slightly Latinized forms are found in later post-Greek astrological literature. See **Translator's Preface.**

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